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CHRISTIANITY AND THE MYSTERY-RELIGIONS.

THE FAILURE OF THE MYSTERIES.

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It would seem as if at first sight we should rather speak of the success of the Mystery-Religions, because of their rapid spread and long career. If the Salvation Army and the Y. M. C. A., and the Masonic brotherhoods were to take away the prestige of the historic ecclesiastical institutions of the English-speaking world and draw their membership away the result could not be more revolutionary or unexpected than was the victorious sweep of the Oriental religions over the ancient Mediterranean world. The Mysteries conveyed a gospel to the men of their age; yet they failed. Another gospel proved God's power unto salvation. Today the Vatican stands where the last sacraments of the Phrygian *taurobolium* were celebrated. The almost unanimous testimony of antiquity attests the beneficial character of these Mysteries and the blessed results supposed to accrue from initiation therein. Cicero e. g. says that the Greek Mysteries supplied "good cause why we should live with joy and die with a better

hope". The following prayers will give us some idea of the religious enthusiasm awakened by the Mysteries. The prayer of initiation into the Hermetic revelation-religion found in the *Perfect Word* reads thus:

"We give thee thanks, O Most High, for by thy grace we obtained this light of knowledge, Name ineffable honoured in addressing thee as God and blessed in the invocation of thee as Father, because thou didst reveal to all men and women a Father's piety and love and affection and thy most benign working. Thou hast bestowed upon us feeling and reason and knowledge—feeling that we may apprehend thee, reason that we may reflect upon thee, knowledge that by the knowledge of thee we may be glad. Saved by thee we rejoice that thou didst show thyself to us completely: we rejoice that even in our mortal bodies thou didst deify us by the vision of thyself. Man's sole thanksgiving to thee is to know thy majesty. We have come to know thee, O thou Light perceptible alone to our feeling; we have come to know thee, thou Light of the life of man; we have come to know thee, thou fruitful Womb of all; we have come to know thee, thou eternal principle of that which brings forth by the Father's agency. Thus having worshipped thee we have requested no favour from thy goodness, but grant to our entreaty that we may be preserved in thy Knowledge so that we may not fail to attain to this kind of life".

And the prayer of Apuleius upon initiation into the rites of Isis:

"Oh, thou holy and eternal Saviour of the human race, ever lavish in thy bounties to mortals of thy choice. Thou bestowest a sweet mother's affection upon the misfortunes of wretched men. Nor day nor night nor even a moment of time passes which is not replete with thy benefits. By sea and land thou protectest men; Thou dispellest the storms of life and stretchest forth thy right hand of salvation, by which Thou unravellest even the inextricably tangled web of Fate; Thou dost alleviate the

tempests of Fortune and restrainest the harmful courses of the stars. Thee the heavenly ones worship and the gods infernal reverence. Thou turnest the earth in its orb, Thou givest light to the sun, Thou rulest the world, Thou treadest Death underfoot. To Thee the stars are responsive; by Thee the seasons return, and the gods rejoice and the elements are in subjection. At Thy command the winds blow, the clouds bestow their refreshing, the seeds bud, and the fruits increase. The birds that roam the heaven, the beasts on the mountains, the serpents lurking in their den, the fish that swim the sea, are awe-inspired by Thy majesty. But as for me I am too feeble to render Thee sufficient praise and too poor in earthly possessions to offer Thee fitting sacrifices. I lack the eloquence to express what I feel about Thy majesty: no, nor would a thousand lips, nor a thousand tongues, nor a perpetual uninterrupted address suffice. But, a pious though poor worshipper, I shall essay to do all within my power; Thy divine countenance and most holy deity I shall guard and keep forever hidden in the secret place of my heart”.

Speaking of the Mysteries Dr. Hatch has said: “There were elements in some of them from which Christianity recoiled, and against which the Christian Apologists use the language of strong invective. But, on the other hand, the majority of them had the same aims as Christianity itself—the aim of worshipping a pure God, the aim of living a pure life, the aim of cultivating the spirit of brotherhood. They were part of a great religious revival which distinguishes the age”.¹

Let us note certain defects in the Mysteries which conduced to their decadence and rendered them incapable of permanently satisfying the religious instinct:

I. They were freighted with barbarous myths of primitive Naturalism. Cumont² has rightly remarked, “all go

¹ Influence of Greek Ideas and Usages upon the Christian Church, p. 291 f.

² Religions orientales dans le paganisme romain p. 107 f.

back to a distant era of barbarism and have inherited from this savage past a multitude of myths, the offensiveness of which might be dissimulated, but not suppressed, by a philosophical symbolism, and of practice of which all the mystic interpretations could but ill conceal the fundamental crassness, the survival of a crude naturalism''. This atavism to primitive naturalism was a feature of the religious life of the Hellenistic-Roman era. The Oriental cults attempted to cast off what was repulsive in order to adapt themselves to the West and to the deepening moral conscience, but they retained enough of their past to disqualify them for the needs of the present. Magical formulae were ingredients of their prayers. Much of the ritual was savage and bloody, requiring extremes of asceticism or degenerating into excesses. The most impressive of ancient sacraments, the *taurobolium*, or bath in bull's blood, was offensively bloody and carried along with its spiritual symbolism memories of a savage past. Though these Mysteries made a serious effort to keep pace with the needs of every age, they were burdened with an excessive conservatism which contributed to their decadence and thus bequeathed Christianity an instructive object lesson.

If gorgeous ritual, impressive ceremonial, aesthetic cult, artistic edifices and images, and a costly priesthood, could save a religion these Mystery-Religions would have succeeded, especially those of the Great Mother, and Isis, and the Unconquered Sun.

II. The Mystery-Religions linked themselves with a pseudo-science, Astrology, and with a pseudo-religion, Magic, which contributed to their popularity for a time but undermined their spirituality. The Mediterranean world was invaded by a trinity of quasi-religious forces which in their alliance threatened to sweep all before them—the Mystery Religions, Astrology, and Magic. For ages these enslaved the ancient world. The Mystery-Religious stooped to magical practices because of their un-

spiritual conception of the relation of man to the deity. Magic was also in demand as one means of redemption from the omnipresent Dualism of the age and also as a means of warding off demons. Astrology played its part by shackling the ancient world with Determinism from the oppressiveness of which men sought refuge in the Mysteries. When we consider the powerful and popular combination of the Mystery-Religions, Astrology, and Magic, we realize more vividly the force of the words of St. Paul: "for we have to struggle, not with blood and flesh, but with the angelic Rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in the heavenly sphere" (Moffat).

Every living religion must take into account the spirit of the age; it must interpret the *Zeitgeist*. But a living religion must not conform to, but transform, the spirit of the age. Herein Christianity succeeded—not absolutely, but far beyond her rivals. Astrology by its tyrannous fatalism drove men to Magic to combat, through the theory of universal sympathy, the baneful influence of the astral deities, while Magic drove men to the Mystery-Religions, which in their heyday, afforded Magic its potent apparatus. If we could adequately realize the incubus of Astrology and the constant nightmare of Magic upon the Graeco-Roman age we could better understand the success of the Mystery-Religions and the appeal of Christianity as the religion of redemption. Magic did not do its evil work only in the grossest forms, such as necromancy and the mixing of poison-potions, but in driving men to religion for purposes which were not essentially religious. The exact formulae or ritual wherewith to approach and compel the Deity were sought, and this knowledge was of an esoteric character not to be divulged to everybody. Prayers degenerated into incantations and sacraments were endowed with a magical efficacy.

III. Another weighty cause of the ultimate failure of the Mystery-Religions was that they represented an ex-

treme type of religion which did not hold the social and the religious instincts of man in equipoise. There are two clearly marked types of religion, the social-ethical or political, and the individualistic-mystic or personal type. The former might be designated (in Hegel's phrase) religions of utility, and the latter religions of redemption. The one type goes "the trivial round" of common life; the other seeks to enjoy the vision beatific. These two types appear prominently in the Graeco-Roman period. The political type is represented in its strength and in its weakness by the city-state religions of Greece and Rome, and in its strength by the religion of Israel. The personal type is represented by the Mystery-Religions and the Greek religious philosophies. Into the one men entered by birth, into the other by rebirth. Each type represented an important facet of divine truth but for the time of its predominance obscured another equally valuable truth. "The epoch-making transition", says Prof. Bacon, "is the advance of the human mind from that type of religion which, by emphasizing the social ideal, exalts moral obligation, to that type which, by emphasizing the individual ideal, exalts mystical aspiration". The Mysteries proved of inestimable value in introducing the principle of voluntary choice in religious concerns, by stressing the personal aspects which deepened the self-consciousness, by proclaiming the need of regeneration, by directing the mind to immortality, and by fostering that mysticism which makes the things unseen real. The appearance of personal religion in contrast to political religion was a decided advance. The next question which presented itself was: are these two types capable of a synthesis? If we accept Hegel's formula of evolution—thesis, antithesis, synthesis—we might say that the Greek and Roman religions represented the thesis, the Mystery-Religions the antithesis, while Judaism represented both thesis and antithesis, but labored in vain to discover the synthesis which only Christianity offered. Christianity was faced

with the problem of satisfying both the social and the individual instincts of man, of combining the two complementary truths that "we are members one of another" and "all souls are mine". Christianity vindicated its superiority in proving "a reconciliation of the two types in a higher synthesis of an ethical religion of Redemption, which redeems from this world, and yet enables men to find in this world a sphere of moral activity and progress". It held together in beautiful equipose the two sublime ideas of a divine social and spiritual order, called the Kingdom of Heaven, and of the inestimable worth of the individual personality. The co-extension of morality and religion, to us a common-place, was not such to the Graeco-Roman age. Christianity made it a common-place, and has enabled us to unite the subjective and objective aspects of religion and to balance the centrifugal and the centripetal forces of the soul.

IV. Another fatal defect which militated against the ultimate and lasting victory of the Mystery-Religions lay in their weakness intellectually or theologically. Sooner or later criticism is turned upon faith, but a religion rooted in the spiritual nature of man has nothing to fear from "man's meddling intellect". From the very beginning of the career of the Mystery-Religions their intellectual inferiority was apparent to the educated who for this reason had recourse to the religious-philosophic systems. The Mystery-Religions never secured the services of Greek philosophy so fully and loyally as did Christianity and could not bear its solvent properties upon their faith. Hence as a rule an earnest man had to choose between the vague Mysteries and formulated Greek thought. Consequently, as remarked by Prof. Lake, there were two main currents to one or other of which the efforts made to answer the intellectual curiosity and to satisfy the yearnings of unhappy souls belonged: "Those whose interest was primarily intellectual, or, at all events, demanded a theology which was intellectually

acceptable, were strongly influenced by the metaphysics of the Neo-Platonists and the ethics of the Stoics. In them they seemed to find a reasonable explanation of the universe, a "*weltanschauung*" which corresponded to facts, and a rule of life which satisfied the conscience and seemed to offer a lasting happiness. On the other hand those whose interest was chiefly religious, in the narrower sense of the word, were attracted by the Oriental Mysteries".¹ As the Mysteries made advances to thinking men there arose apologists like Apuleius and Plutarch, who attempted to work out a theology to justify the claims of these religions. Plutarch clearly aims to prove that the doctrines of Egypt are consonant with the advancing thought of his day. Isis appears as a mother of sorrows, a goddess of benign sympathy, and Osiris, "passes into the eternal Love and Beauty, pure, passionless, remote from any region of change or death, unapproachable in his ethereal splendor, save, as in moments of inspired musing, we may faintly touch him as in a dream".² All that devotion and philosophy could do was done by Plutarch for the Mysteries.

Christianity stood the test of criticism which so often resulted in the evaporation of the vague ideas of the Mysteries. It had nothing to fear but rather much to gain by the application of enquiry. It had its symbols, but they were simple and unoffensive. It is true that Celsus ridiculed Christianity as a peasant religion, and that Lucian mocked it as the cult of a "gibbeted sephist", and that Paul says that not many wise accepted the gospel. It is true, too, that Christianity made its first strides among the lower classes. Some Christian apologists were misguided enough to attempt to magnify Christian doctrine by asserting, "I believe it because it is absurd". But this is not all the truth. It was only natural that Christianity, as a religion of Redemption, should be more readily

¹ The Earlier Epp. of St. Paul, 2nd. ed. p. 40.

² Dill; Roman Society, p. 575.

accepted by the class among whom conservatism was less hampering, but at no time was Christianity herely a peasant religion. It satisfied the heart and mind of the same subtle and original thinker who declared that not many wise had accepted the doctrine of the Cross; it appealed to cultured minds like that of the Fourth Evangelist or the author of the beautiful *Epistle to Diognetus*. The Christian apologists were able to expound the fundamental truths of Christianity in the language of Greek philosophy. No other religion in such a short time called forth such a theological literature in which its adherents attempted to make explicit the truths implicit in their faith. This, of course, produced such a crop of heresy as alarmed ecclesiastical leaders—Gnosticism, Doceticism, Montanism. It was in the Gnostic controversy that Christianity was brought into closest contact with philosophy in the ancient world, by which it gained through a clearer formulation of its faith.

Christianity offered a deeper, because more spiritual, message than did the Mystery-Religions to the theosophic mind of the Orient, the metaphysical mind of Greece, and the legalist mind of Rome. However brilliant the allegorical exegesis, however lovely and imposing the symbolism, there remained at last in the Mysteries but evanescent vapory myths, whereas the Christian apologist could appeal to truth more intelligible because enshrined concretely in the Word made flesh.

“JESUS--THE SIN-BEARER.”

BY ALBERT D. BELDEN.

The Christian Gospel repudiates that righteousness which refuses any responsibility for redemption, that kind which rejoices in “I thank Thee, Lord, that I am not as other men,” and knows nothing of “God be merciful to me a sinner”.

Instead, it speaks of “A Lamb of God who bears away the *sin of the world*”, and of one “Who bore in His own body *our sins*, upon the tree”.

But is such “bearing away of sins”, fact or fiction? Is it simply a concoction of priestcraft? A web spun from the brain of the theologian? Or is it true? Is it, as it has been termed, simply an anodyne for the soul irritated by its mistakes and folly? A drug for the conscience, in reality not raising it at all, but simply depreciating its moral tone?

What about the widespread feeling of the modern mind that to talk of anyone bearing another’s sin borders on immorality and savors of gross injustice?

Men have felt this so strongly that they have declared themselves willing, nay determined, to bear their sins themselves, and refuse to acknowledge the need of a Savior or the right of any other to interfere.

Associated with this attitude is the widespread perplexity as to why in a world governed by God the innocent should suffer for the guilty to so fearful an extent and everywhere.

We are told that it is only by a kind of legal fiction that Jesus can be said to bear the sins of anyone. It is an artificial, albeit beautiful, little bit of myth-making which expresses in exaggerated form the sympathy of Jesus. Jesus was just a martyr, dying for His principles, but His death means no more and no less than the death of Socrates or Stephen.

Perhaps the first thing to be said in reply to such contentions is that Jesus Himself claims much more for His death than that. You cannot read His utterances without seeing that He interprets His death by Isaiah LIII. Jesus takes John's and Peter's view of His own Cross. Something definitely redemptive was to be accomplished by His death, in regard to human sin.

But it is the fact of the suffering of the innocent for the guilty that takes us to the heart of the matter.

John Stuart Mill, in his essay upon Nature, puts the matter thus: “If the law of all creation were justice and the Creator omnipotent, then, in whatever amount, suffering and happiness might be dispensed to the world, *each person's share of them would be exactly proportioned to that person's good or evil deeds. No human being would have a worse lot than another without worse deserts.*”

That is the kind of world Mill wants, and many of us feel inclined to agree with him. The awful sufferings of little children, for example, due to the sins of adults, seem terribly cruel and unjust. Think how the whole world is suffering just now, chiefly for the sins of a small group of men. And we all think we could arrange a better world. Like Omar Khayyam, we would like to,

“Take this sorry scheme of things entire
And re-mould it nearer to the heart's desire.”

But it is not so easily done. One is surprised that John Stuart Mill should have been betrayed into making so shallow a demand. If the world should ever become organized on his principle he would have, for example, the mothers against him. Any true mother, rather than be shut out of her child's life would infinitely prefer the pain and burden of sharing in her child's shame. Though she may have occasion on her knees before a holy God, whose law her son has broken, to exclaim: “Had I been a better woman, he had been a better son!” she, I repeat,

would rather endure that agony of self-condemnation than be shut up to her own desert entirely and be utterly unable to bear any such burden for her boy. For that is what this demand of Mill for an evident, rigid, individual justice means. Each life is to be shut up to its own burden of sin or merit of goodness, and none other must share with it in either.

Shakespeare may write his glorious plays, but you and I must not reap their benefit. It was not our talent or toil that produced them. Beethoven may write his Sonatas, but only he must enjoy them. Why should you be blessed with a sonata written by somebody else. It isn't fair!

That child of yours, being ignorant and undeveloped, is in considerable danger in the world, but you must not share with it anything you have gathered of knowledge or wisdom. Why should you? To every life its own deserts!

As a matter of fact the human individual is the focus of the human race. "He is a part of all whom he has met." All who ever went before him had some share in the making of him. How then can you shut him up to his own deserts? It is like asking that the limbs of the body shall flourish or fail strictly according to their individual behaviour. Only in one way can you prevent the members of the body drawing *health* or *disease* from each other, and that is by severing them. The result of that is mutilation and death!

Similarly, to object to the suffering of the innocent for the guilty is to demand the *breaking up of the body of humanity*, the severance of life from life, of generation from generation, the reduction of human society to a mere concourse of isolated atoms. Would that be justice to beings who have learned to love? Such self-contained creatures would be utter strangers to love, and Love! the sweet fellowship of life with life!—who will dare to claim that it is not every whit well worth the price that is paid for it in such suffering?

We share the good of each other's lives. The guilty are constantly being redeemed by the innocent.

“Whene’er a noble deed is wrought,
Whene’er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.”

Now, we don’t object to that side of the arrangement, do we? We don’t call that immoral, though, strictly, it comes to our sharing in a righteousness that is not our own. Can we not see that if the bond of life to life which makes that glorious redeeming influence possible, is to hold good, we must be willing to accept the other things that come to us by reason of that holy bond—the drain upon our sympathy, and strength, the pain and shame and grief that are just the price we pay for a world built for love?

Now, if we have realized the truth of this; that we belong to each other, and that God could not let us escape the evil of that union except by sacrificing the good of it, then we come face to face with a demand for *atonement*, not only from God but from each other, from man. So far indeed are we now from saying that the suffering of the innocent for the guilty is immoral, that we are forced to say instead that only by the willing suffering of the good and the pure and the innocent can humanity ever be saved. It is important for us to realize that *atonement* is a human demand as well as a Divine. *We* want wrong to be righted in every life. *We* want justice done to every soul. What a demand for this arose to God and man through the awful sufferings and injustices of the war! The only sufficient meaning of *atonement* is that every soul shall not only find its own sin forgiven, but shall find its wrongs compensated, its sufferings paid for, the frightful loss, occasioned to it by the sins of others, made up to it. If *atonement* in God’s universe means anything it can mean nothing short of that. And we are all asking for it.

Asking whom? Is it of any use asking men? Can men do anything to compensate you for the loss of your husband or son in this war, for the frightful wrong that war-mongers have done to you and millions like you? What can wash away their sin? Human blood?

Or, to become more personal, how shall adequate atonement be made for *your* sin? Humanity being a society, your sin has traveled beyond your reach, blighting life after life in its ruinous course. Even now you are not the father to your children, the brother to your fellows you might have been because of that folly of bygone days. Your guilt has fallen upon the innocent. Can you bear your own sin? Has it not grown to dimensions far beyond your capacity?

How eagerly you would lift it if you could! How passionately you desire to follow your sin through all its wide-spreading mischief and retrieve the lives that have been soiled and injured by it! Is it not indeed the intolerable load? How feeble a remedy for this common plight is reformation? Your scientific moralist says "Forget the past. Try again. Don't take your sins too seriously." But the Christian moralist can take the past no less seriously than the present. He knows that the past flows through the present to meet one again in the future, and he is aiming, not merely at self-betterment, but at the achievement of the best. Reformation only seems to him too much like absconding from the debts of the past on the plea of better behavior in the future. The past is not so easily escaped. It places its dead hand on the new effort and paralyzes it. This is why men who really understand the human situation yearn to see atonement actually operative in their life. To them it is no theological formula and device, but their only hope of life.

Now it is possible for men *in a measure* to bear the sins of each other. Through the suffering of others for our misdeeds a great call is sounding to us for repentance and better living. Insofar as we respond to that call their suffering may be said to bear away our sins.

Donald Maclean, in his novel, "The Man from Curdie's River", gives us a vivid illustration of human sin-bearing. The minister, the hero of the book, is trying to tell another man how he became a Christian. As a young man he took to wild ways and plunged into drunkenness and vice. One day he was playing and singing a ribald song at the piano of a saloon. The door was open and a crowd gathered. With his boon companions he kept the place in a drunken uproar. Suddenly, over the top of the piano, he saw his mother's face looking at him from the edge of the crowd. It was a fleeting glimpse, but long enough for him to see the horror in her eyes, the burning flush of shame upon her cheeks. Hurriedly he shut the piano and lurched into the street and found his way home. That night as he went to rest, he heard sobs coming from his mother's room. Silently he stole to her door, quietly he opened it and looked within. His mother was kneeling by her bed, pouring out her stricken heart to God. It was the sight of his sin falling with such crushing weight upon that loving heart which revealed to him at once the horror of the thing he was, and the utter hatefulness of his sin, and which led him to strong crying for the mercy and help of God.

Ah! could we but always see what our sinning means to love! But what is true of the human love is truer still, more glorious and wonderful beyond our telling, of the Infinite Heart of God.

Just as a mother cannot leave her child to the horror of its own sin-burden, neither can God leave any child of His. "Surely He hath borne our griefs and carried our sorrows." Surely! The full weight of sin falls after all, not on us, but upon Him. "On Him is laid the iniquity of us all."

The Cross of Calvary unveils for us the Heart of God. It assures us that no human soul is alone with its awful burden of wrong doing. No soul is shut up to the hopeless task of making atonement for itself. Divine love

smiles at the barren logic of the scientific moralist, it revolts against the unredemptive and vindictive judgment of the Pharisee, it refuses to acquiesce in any gulf between itself and the soul for which it yearns. Those outstretched arms of Christ on Calvary are God's arms opened wide in mercy and welcome for every sinning child of our unhappy race. "God was in Christ reconciling the world to Himself."

Let no man imagine that in such statements we are using mere metaphors. It is no legal fiction or any other kind of fiction to speak of Jesus bearing our sins. It is fact, sober, thrilling fact of history. All through His wonderful ministry the aim of Jesus was to companion sinning souls in order to lift them from the intolerable load of sin. With this in view He submitted to baptism, He ate and drank with publicans and sinners, He defended the woman taken in adultery from those who would have shut her up alone to her sin, He spoke words of infinite mercy and unstinted forgiveness. He went about doing good with the one purpose of putting His strength beneath the weakness of men, of allying His uncorrupted and perfect life with the wasted, stunted lives of the prodigal, the vicious and the proud. See Him there in the garden, how sin gathers to Him, surrounds Him and draws from Him the sweat of blood! The sin of Judas, of Peter, of Caiaphas, of Pilate, of the multitude, nay, of the whole world. None can deny that Jesus had the world-outlook and drew to His own great heart the shame of all its sin! There is no sin-bearer in history like Jesus!

But there are aspects of the sin-bearing of our Lord which are far removed from any human parallel. In the first place He is the fountain-head of that vicarious sin-bearing spirit, the operation of which is so characteristic of true motherhood and brotherhood. It is Christ in the mother who acts like that. In the second place the power of His sin-bearing spirit, the operation of His great sacrificial love reaches far beyond the unaided meagre range

of human effort. Our sin falls upon the whole race, it pursues souls into eternity. How impotent we are to follow and catch up its mischief excepting *in and by Christ*. All power is His in heaven and on earth. His omnipresent spirit can redeem *every* life. The virtue of His cross streams through the whole universe, reaching and finding the last stray sheep of the flock.

THE PILGRIM FATHERS.

BY JOHN T. CHRISTIAN, D. D.

The three hundredth anniversary of the Pilgrim Fathers is a most engaging event. This celebration is a progressive affair. Early in the year the Dutch had their anniversary which was highly religious in its character, and many representatives were present from several lands. Then the English took up the matter. Their programme was for the most part political. The American celebration will perhaps be both of a religious and political character. The difference in the dates of celebration in these countries is easily explained by recalling that the Dutch celebrate the first preparations and departure of the Pilgrim Fathers to England, the English when they sailed from their shores, while our country thinks of their landing at Plymouth Rock. I searched the files of two great British magazines of an hundred years ago, and found not a mention of the Pilgrim Fathers. Perhaps the animosities of the American Revolution had not passed away. Now all is changed, and the English speaking people are more of a unit than ever in their history.

The landing of the Pilgrim Fathers in America was an outgrowth of the long political and religious controversies of England. To explain all of the causes which led to this pilgrimage would be to record in detail the history of England and Scotland for more than one hundred years. All that can here be attempted is to suggest a few vital things, and to leave to the general reader to fill out the broad statement here given with the full details. Fortunately no chapter in American history will furnish more or richer details.

The center contention of the State Church of England was the absolute conformity of all of the people. No room was allowed for dissent. The Church of England not only

claimed that it had rights under the customs and constitution of England, but that no one else had any rights or privileges. All persons who did not hold membership in and conform to the ritual of the Church of England were heretics and the effort of the Church was to bring them into absolute conformity to its laws and ideals. To accomplish this end all of the power of the State was invoked.

After the destruction of the Spanish Armada under Philip II., when she felt free from the peril of foreign invasion, Elizabeth set herself resolutely to resist and expel from her dominions all who would not conform to the Church of England. Her demands upon all of her subjects was abject submission in all matters religious to her authority. She was followed by the Stuarts, James I. and Charles I.

The "Act to retain the Queen's subjects in obedience" (35 Eliz., c. 1) is one of the most infamous laws ever enacted. In that Parliament of 1593 all of the bishops shared in the enactment of this murderous law. For lack of space only one paragraph of that law is here quoted. The other enactments are not less vicious than this one. The law says:

"That if any person or persons, above the age of six years, which shall obstinately refuse to repair to some Church Chapel or usual place of Common Prayer, to hear Divine Service, established by Her Majesty's laws and statutes in that behalf made, and shall forbear to do the same by the space of a month next after without lawful cause, (or) shall, at any time after forty days next after the end of the Session of Parliament (i. e. from 23d May, 1593), by printing, writing, or express words or speeches, advisedly and purposely practice, or go about to move or persuade any of Her Majesty's subjects, or any others within Her Highness's realms or dominions, to deny withstand and impugn Her Majesty's power and author-

ity in causes Ecclesiastical united and annexed to the imperial crown of this realm: Or to that end or purpose, shall advisedly and maliciously move or persuade any other person whatsoever to forbear or abstain from coming to Church to hear Divine Service, or to receive the Communion, according to Her Majesty's laws and statutes aforesaid: Or to come to, or to be present at, any **unlawful assemblies conventicles meetings**, under colour or pretense of any exercise of Religion, &c., &c., &c.

"That every such person so offending as aforesaid, and being thereof lawfully convicted, shall be committed to prison, there to remain, without bail or mainprize, until they shall conform and yield themselves, to come to some Church Chapel, &c. (The Statutes of the Realm, IV., 841, 1819 fol.)."

The Stuarts were not less rigorous than was Elizabeth. James said: "No king, no priest". This king was "cunning, covetous, wasteful, idle, drunken, greedy, dirty, cowardly, a great swearer, and the most conceited man on earth". Such is the verdict of history. At the Hampton Court Conference, Whitgift, the venerable Archbishop of Canterbury, was present. When the royal buffoon said to the Puritan ministers present: "You want to strip Christ again: away with your snivelling," and much more that was coarse and offensive, the Primate exclaimed, "Your Majesty speaks by the special assistance of God's Spirit;" and the bishop of London fell upon his knees and said: "I protest my heart melteth for joy that Almighty God, of his singular mercy, has given us such a king as since Christ's time has not been".

The divine right of kings and the necessity of absolute conformity was pressed. Charles I died as a martyr to this claim. Among his last words upon the scaffold before the Banqueting Hall at Whitehall Palace, immediately before he was beheaded were these:

"For the people. And truly I desire their liberty and freedom as much as anybody whatsoever. But I must

tell you, that their liberty and freedom consists in having, of Government, those laws by which their life and their goods may be most their own. It is not for having share in Government, Sir. That is nothing pertaining to them. A Subject and a Sovereign are clean different things; and therefore until they do that, I mean, that you do put the people in that liberty, as I say: certainly they will never enjoy themselves" (King Charles, his speech, &c., p. 6, London (23 Reb. 1649, 9).

William Laud was appointed Archbishop of Canterbury with the avowed intent of destroying all dissent. During all of these troublesome times many fled the country, many hid from sight, and others refrained from expressing themselves. The jails were filled with the proud boast of their persecutors that they would there be allowed to rot. Laud within two years of his execution rendered a report to the king, in which he affirmed that there was not a dissenter left in England. He did not realize that this conformity was more apparent than real. In reality the land was full of dissent, and only awaited an opportune moment to express itself.

Lord Acton's judgment upon this period is worth recording. "The names of Milton and Taylor, of Baxter and Locke were made illustrious by their partial condemnation of intolerance, there were men among the independent congregations who grasped with vigor and sincerity the principle that it is only by abridging the authority of the State that the liberty of churches can be assured. The great political idea, sanctifying freedom and consecrating it to God, teaching men to treasure the liberty of others as their own and to defend them for the love of justice and charity more than as a claim of right, has been the soul of what has been great and good in the progress of the last two hundred years. The cause of religion, even under the unregenerate influence of worldly passion, had as much to do as any clear notions of polity

in making this country the foremost of the free". (Acton, *The History of Freedom*, p. 52.)

The persecutions of dissenters did not go without protest. Milton with vivid insight saw into the conditions of liberty. In a letter to Oliver Cromwell, he said:

"If you leave the Church to the Church and discreetly rid yourself and the magistracy of that burden, actually half of the whole, and at the same time the most incompatible with the rest, not allowing two powers of utterly diverse natures, the civil and ecclesiastical, to commit fornication together, and by their promiscuous and delusive helps apparently to strengthen, but in reality to weaken and finally to subvert each other; if also you take away all persecuting power from the Church, for persecuting power will never be absent so long as money, the poisoner of the Church, the strangler of the truth, shall be exerted by force from the unwilling as a pay for preaching the Gospel, then you will have cast out of the Church those money-changers that truckle not with doves, but with the Dove itself, the Holy Ghost."

But the crown and the bishop had no such insight into liberty, and least of all desired any such a solution of the ills of the commonwealth.

The last days of Elizabeth were unhappy ones. It was a wild time, an age of ceaseless conflict all around. The human mind, awakened from the sleep of Feudalism and the Dark Ages, fastened on all the problems that are inherent to human society; problems which even at the present day, are not half solved. In England during that seventeenth century, men were digging down to the very root of things. They were asking, "What is the ultimate authority of things? Upon what does the government rest? and for what purpose does it exist?" (See Arber, *The Story of the Pilgrim Fathers*, p. 6.)

It was under these conditions that a company of believers joined themselves "as the Lord's free people, by

a Covenant of the Lord, into a Church Estate, in the fellowship of the Gospel, to walk in all the ways made known, or to be made known, unto them, according to their best endeavors; whatsoever it should cost them, the Lord assisting them''. They met in and around the towns of Scrooby and Gainsborough. They had educated leaders. Clyfton, Brewster, Smyth and Robinson were all Cambridge men. There would have been no Pilgrim Fathers had it not been for these men.

Their meetings were secret and it is difficult to obtain an accurate account of all of their beliefs, customs and actions. What is certain is that under the laws of England they were cruelly persecuted. "But after these things", says Governor Bradford, "they could not long continue in any peaceable condition; but were hunted and persecuted on every side; so as their former afflictions were but flea-bitings in comparison of these which now came upon them. For some were taken and clapt up in prison. Others had their houses beset and watched, night and day; and hardly escaped their hands; and the most were fain to fly and leave their houses and habitations, and the means of their livelihood. Yet these, and many other sharper things which afterwards befell them, were no other than they looked for; and therefore were (they) the better prepared to bear them by the assistance of God's grace and spirit.

"Yet seeing themselves thus molested; and that there was no hope of their continuance there (as a Church): by a joint consent, they resolved to go into the Low Countries, where they heard there was Freedom of Religion for all men; as also how sundry, from London and other parts of the land (of England), had been exiled and persecuted in the same cause, and were gone thither, and lived in Amsterdam and in other places of the land (of Holland)'' (Bradford, Manuscript, fol. 27-31). It therefore came to pass, after various hindrances and much difficulty and suffering that they emigrated to Amsterdam. This was in 1608 or 1609.

Their troubles were not ended. The language of the country was rough and harsh, the climate severe and trying, and the people were strange in their customs and manners. There were also soon developed internal troubles. The whole atmosphere was one of controversy which added to their afflictions. John Smyth, the ablest man among them, turned Baptist. He had already been accused of Anabaptistical notions. Smyth proceeded to organize a Baptist church. Robinson and the rest of the company in alarm removed to Leyden.

“For these and some other reasons,” says Governor Bradford, “they removed to Leyden, a fair and beautiful city, and of sweet situation: but made more famous by the University wherewith it is adorned: in which, of late, had been so many learned men. But wanting the traffic by sea which Amsterdam enjoys, it was not so beneficial for their outward means of living and estates. But being now here pitched, they fell to such trades and employments as they best could; valuing peace and their spiritual comfort above any other riches whatsoever; and, at length, they came to raise a competent and comfortable living; but with hard and continued labor.

“Being thus settled, after many difficulties; they continued many years (April 1609-July 1620), in a comfortable condition, enjoying much sweet and delightful society and spiritual comfort together in the Ways of God, under the able Ministry and prudent government of Master John Robinson; and Master William Brewster; who was an Assistant unto him, in the place of an Elder, unto which he was now (i. e. at Leyden) called and chosen of the Church. So as they grew in knowledge, and other gifts and graces of the Spirit of God: and lived together in peace, and love, and holiness”.

Holland was unsuited to them. From time to time they discussed their future location. To England they could not return. They thought of America.

They sought not gold nor guilty ease,
Upon this rock-bound shore;
They left such priceless toys as these
To minds that loved them more,
They sought to breathe a freer air,
To worship God unchain'd—
They welcomed pain and danger here,
When rights like these were gain'd.

It was finally arranged that some of them should go to America. "The youngest and strongest" should go under the spiritual guidance of Elder Brewster, who was then a little more than fifty years of age. The remainder would continue at Leyden under the guidance of John Robinson, and follow later to America if favorable circumstances would permit. Two small ships were obtained for the voyage, the *Speedwell* and the *Mayflower*. The *Speedwell* proved unseaworthy and only the *Mayflower*, a ship of 180 tons, made the journey. The ship after its momentous journey came to anchor in the Bay of Cape Cod. The weather was fine and the air was crisp, for it was early in November. To prevent anarchy when they should form a settlement, the following instrument was drawn up, and on a little table in the cabin of the *Mayflower* was signed by the entire company of forty-one adult masculine emigrants:

"In the name of God, Amen. We whose names are hereunder written, the loyal subjects of our dread sovereign lord, King James, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, etc., having undertaken by the glory of God, and advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia, do, by these presents, solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and fur-

therance of the ends aforesaid: and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony; unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names at Cape Cod, the 11th of November, in the year of the reign of our sovereign lord, King James of England, &c., the eighteenth, and of Scotland the fifty-fourth, Anno Domini, 1620”.

This momentous document was the first constitution of government ever signed by a whole people. This seemed to be a fair and comfortable solution of their difficulties. They had forsaken England for the purpose of enjoying civil and religious liberty. Unfortunately they did not grasp the full conditions of liberty. It did not seem to have occurred to them that all men might not conform to their creed any more than they had conformed to the Book of Common Prayer and the Service of the Church of England. They committed the fatal blunder of connecting the church and the state.

“As the Plymouth colonists were all of one faith, and were, in fact, members of one church, they naturally made provision for the support of religion from the public treasury; and, as the colony extended, they ordered that churches should be built and maintained in every town at the public cost. At a later period, when the peace and safety of so small a commonwealth were threatened by innovations, they passed laws compelling attendance upon public worship, and forbidding churches to separate from those already set up and approved, unless the consent and approbation of the government should be first obtained. Theirs was not strictly an established church, but the pretext for such restrictions upon the very liberty which they came to establish was the preservation of a homogeneous colony, and of a pure and independent

church. They required also that a 'freeman', or voter in the town meetings, should be of good personal character and 'orthodox in the fundamentals of religion'. Such regulations show that these colonists were not wholly emancipated from the notions and customs of their times, nor quite equal to the occasion of proclaiming religious liberty to all men. Nevertheless the Plymouth colonists made a great step forward, and were never betrayed into gross intolerance. Though even this most notable colony—the mother of civil and religious liberty—was still hampered by the notion that the state should provide for the maintenance of religion, and should punish blasphemy, profaneness, Sabbath-breaking, and heresy as crimes, yet it did not, like later Puritan colonies of New England, go to the opposite extreme of restricting civil officers and privileges to members of the church". (J. P. Thompson, *Church and State*, pp. 54-57.)

Perhaps these statements of Dr. Thompson are as favorable as can be made of the Plymouth colony. It is certain that they were more liberal than their successors of the second generation, and more tolerant than the other Puritans who settled in New England. It is equally certain that Plymouth was not "the mother of civil and religious liberty". That was the heritage of Roger Williams and the Baptists of Rhode Island, and had long been the contention of the Baptists in England and elsewhere.

A comment by Lord Acton on the tendency of Democracy is relative here. He says:

"Democracy, no less than monarchy or autocracy, sacrifices everything to maintain itself, and strives with an energy and plausibility that kings and nobles cannot attain to to override representation, to annul all of the forces of resistance and deviation, and to secure by plebiscite, referendum, or census free play for the will of the majority. The true democratic principle that none shall have power over the people is taken to mean that

none shall be able to retain or to evade the power of the people. The true democratic principle that the people shall not be made to do what it does not like is taken to mean that it shall not be required to tolerate what it does not like. The true democratic principle that every man's free will shall be unfettered as possible is taken to mean that the free will of the collective people shall be fettered in nothing. Religious toleration, judicial independence, dread of centralization, jealousy of State interference become obstacles to freedom instead of safeguards where the centralizing force of the State is to be wielded by the hands of the people. Democracy claims not only to be supreme without authority above, but absolute without independence below, to be its own master and not a trustee. The old sovereigns of the world are exchanged for a new one who may be flattered and deceived, but whom it is impossible to corrupt or to resist, and to whom must be rendered the things that are Caesar's, and also the things that are God's".

With this Pilgrim movement the Baptists had much to do. John Smyth and Thomas Helwys were largely instrumental in transferring the Pilgrims from England to Holland. It is not known that a single Baptist came over in the Mayflower. The Baptist church which was organized by Smyth in Amsterdam was eventually removed by Thomas Helwys from Amsterdam to London, and that church had much to do with the founding of religious liberty in America. Judged by the standard of Southern Baptists we would say not one of the Pilgrim Fathers was a Baptist; but judged from the viewpoint in which they lived this was not an impossibility. I think however that it was improbable.

Cotton Mather says: "Many of the first settlers of Massachusetts were Baptists, and they were as holy and watchful and faithful and heavenly people as any, perhaps in the world" (Mather, *Magnalia*, II. 459). This however does not necessarily indicate that any of the Pil-

grim Fathers were Baptists. The Baptists did however so modify the opinions of this country, after a long struggle, as to bring religious liberty to this continent.

It has long been an interesting question what became of the Mayflower. It was recently announced in English newspapers that the remains of the old boat had been discovered. The material had been used to construct a barn in Buckinghamshire, England. This barn stands near the burial place of William Penn. Mr. Hamilton Holt, editor of *The Independent*, recently visited the place. In a late number of *The Independent* he puts the argument in favor of this discovery before his readers. It is a fine instance of a historical argument; it is not so convincing as a historical fact. Whatever may be said of the fate of the Mayflower, the landing of the Pilgrim Fathers at Plymouth is a historical fact of the greatest importance. If the celebration succeeds in kindling anew the historic fires of patriotism, and goes to make us more loyal American citizens it will be a most worthy achievement

THE MEANING OF BAPTISM.

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Romans, VI., 3-5.

I.

BAPTISM IS A SYMBOL. WHAT IS A SYMBOL?

“A symbol is something that (not being a portrait) stands for something else and serves either to represent it or to bring to mind one or more of its qualities; especially, something to be used to represent or suggest that which is not capable of portraiture, as an idea, a quality, state, or action; as, the oak is a symbol of strength, the sword of slaughter, white of purity”.

Carlyle says: “In a symbol there is concealment and yet revelation: here, therefore, by silence and by speech acting together comes a double significance. And if both the speech itself be high and the silence fit and noble, how expressive will their union be”!

For it is here that fantasy with her mystic wonderland plays into the small prose domain of sense and becomes incorporated therewith. In the symbol proper, what we can call a symbol, there is ever, more or less distinctly and directly, some embodiment and revelation of the infinite; the infinite is made to blend itself with the finite, to stand visible and as it were attainable there. Man everywhere finds himself encompassed with symbols, recognized or not recognized; the universe is but one vast symbol of God; nay, if thou wilt have it, what is man himself but a symbol of God: is not all that he does symbolical; a revelation to sense of the mystic God-given force that is in him?

Baptism is very significant as a symbol; at once comprehensive in its meaning and definite in its suggestive-

ness. It sets forth individual truths, and combines these into a unity that is complete while setting forth individual ideas with great distinctness. It fills out in wonderful measure the unity in diversity we delight to find in every department of study and life. It represents in outward form the deepest, most controlling movements of the soul and the loftiest objects of human thought, "God, freedom and immortality".

The truths it bodies forth in the realm "of sense at war with soul" are so infinite that it is difficult in a brief space to so present them as to make them clear in a popular address.

Let me, therefore, avail myself of illustrations from our present situation and from common life.

II.

WHAT DOES BAPTISM MEAN?

Here in Toronto, in this audience, are men wearing what we call the King's uniform. Things being as they are we are glad it is so and yet we say, Alas! that it must be so! Now suppose one unacquainted with the meaning of Empire and of the dread arbitrament of war that is upon us should ask us, "Why this special kind of clothing"? "Who are these in khaki and whence came they, and whither do they go?"

We say perhaps, "Sir, thou knowest". But if we answer we say, "These are they who are in the great tribulation; they are just entering into it to wash out in blood, it may be, the dark stain of slavery and oppression, to make sure that 'government of the people, by the people and for the people shall not perish from the earth' and to prepare the world for the reign of the Conqueror from Edom, who shall travel in the greatness of His strength, who has trodden the wine-press alone and now treads it again with His faithful warriors who fight His battles—who has stained all His raiment and in whose blood all the saved are to wash their robes and make them white."

But to make the meaning clear we stand in Queen's Park as 18,000 of these men pass the stand. We watch eagerly as they march before us in the endless procession. But while the war drum throbs suddenly your heart begins to throb with a strange power and quality; you wonder as it fairly pounds at the walls that contain it; you fear the blood will break the vessels through which it courses so violently. Why?

"O, my friend", you say, "there comes my boy, a piece of myself, more than myself, 'my boy', did I say?" Then you correct yourself. "He was my bay; but he is mine no more. He is now a son of the Empire; he is a soldier of the King—see he wears a coat similar to what the King wears. He is identified with the King. He is not his own, he belongs to all the highest service of man and of God in the domain of government. He is a Canadian soldier and so represents the courage that is the heart of his country. He is an Imperial soldier devoted to every land and clime where Britain's sons foregather. He is a *soldier* and therefore a part of world government without which the human race cannot exist. That is what his uniform means, or a part of it."

"And he was your boy?" the man asks. O yes.

"And the tyrant King took him away?"

Oh no. The King did not force him. He went of his own accord. Other bonds were broken that he might take on the new service. I could not have kept him had I tried. He became a "man and a man's work he must do". There he is, sir, how nobly, gladly he marches. Actions speak louder than words. His head is erect as if the sky itself were bending low to speak to him. The steps are free and stately as if the earth's attraction had been broken. You see he is ready for toil, ready for sacrifice, ready for duty in the supreme bond of allegiance to his King and country, cost what it may.

He belongs you say to his country, to his God, to truth—and yet he is more yours than ever. And in his

devotion to what you call the King, the Empire,—what you never saw, nor can see—the whole empire becomes yours—he is not less but more yours.

And *his* name and so *your* name is now on the Empire's roll and can never pass away. He has made *you* immortal already. That you say is a little part of the meaning of the uniform you behold.

III.

Now let us apply this in part to baptism to see what baptism means.

Your boy left you and your home and went to the King's representative and asked to take the oath—and to enter the army.

This oath goes down to the depths of the boy's being. He knows what it means; his heart's best beats its strongest as he puts out his hand to meet the King in the person of the King's representative in solemn devotion of himself to the King and the King's service. And the highest motive of all, the religious motive, the revelation of God in the boy's soul like that to Peter, comes into operation. It is the Most Holy Place to your son.

Now in baptism the believer makes outwardly the great confession. He has already united himself in the affiancing of faith in the surrender of will, to Jesus Christ and now he marches up to the baptistery with all deliberation to present his body, a living sacrifice, holy, acceptable to God, his reasonable service. His heart is no longer his own. Christ has it to keep forever. But now he brings his person, his body, the temple of his spirit, and dedicates it to the God he loves, the Christ who is his.

It is his great confession indeed. He keeps back nothing. The giving up of the whole body in this surrender is an act of will of the most definite and controlling kind.

The *will* is the supreme element of personality and in being baptized the believer brings that will into the full-

est exercise. He is not carried or driven or forced in any way.

In his heart he has resolved "I will arise and go to my father" and here he is and all his powers, all his earthly temporal existence deliberately given to his God. Can anything mean more than baptism as a surrender, a confession, an attesting of the man that God's will is to be his will, even as the soldier makes his will one with the King's will. We here learn what wills are for--

"Our wills are ours we know not how;
Our wills are ours to make them thine."

Why does he thus come? It is his Lord's command and at last, at long last, he has come to wish to do God's will and not his own, and he vows obedience in this great initial command as he enters on a lifelong, and age-long obedience to his Lord. "If ye love me ye will keep my commandments" says his Lord. And here the believer stands like the would-be soldier, ready to obey even to the death.

It is the supreme affirmation of his personality in the supreme act of his will in giving his body, his person, as his soul has already been given, to his Lord in obedience to that Lord's command.

"Repent and be baptized every one of you."

Baptism means profession of a life of obedience.

But it means more. It means the believer's obedience and devotion to a particular Being. He is baptized into the name of the *Father, the Son and Holy Spirit*.

As your recruit devoted himself by his oath to the name of the Empire, its qualities, as revealed in history, and its purposes in the present war, so the believer is baptized into the name, with respect to the name, the being, the power, the attributes or qualities, the purposes of God the Father, who is the source of all, blessed forever, and of the Son, who is God manifest in the flesh, and of the Spirit, the executive of the Godhead.

IV.

But baptism means not only the offering of the believer to God; it affirms *God's acceptance of the offering.*

When the would-be soldier goes to the station and proffers his services and himself to his King, the King is there in essence and by his representative accepts the civilian and turns him into a soldier; the King's hand is extended with the Word of God in the faith of which both meet in solemn covenant. If the young man gives himself to the King, the King no less gives himself and pledges all his power to defend the young soldier who henceforth wears the King's clothing, uses the King's weapons, shares the glory of the King's victory. It is not a one-sided transaction. The Empire is more than the individual citizen and so it takes him up and clothes him with its power.

So in baptism, when the believer goes out to confess his Lord, his Lord meets him. When Jesus went to Jordan to be baptized of John, the Father was there and the Spirit and when Jesus came up out of the water the voice from heaven sounded out, "This is my beloved son in whom I am well pleased and lo! the heavens were opened unto Him and He saw the Spirit of God descending upon Him."

So when the believer goes out to meet his beloved it is only a little way till he meets Him whom his soul loves. The Trinity is at every baptism. "Go to the Jordon and see the Trinity."

Indeed our confession of Christ though a real part of the meaning of baptism seems to *be eclipsed by* our Lord's confession of us as He puts on us His uniform, puts His sword into our hands and says to all the universe we are His to be defended with all His power.

We are indeed his warriors, feeble though our conflict for Him be; but *He* will certainly surround *us* by the hosts of angels and use His forces of nature to defend us

from all evil. "Because thou hast made the Lord thy refuge, the most high, thy habitation, there shall no evil befall thee. Neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee to keep thee in all thy ways."

Beloved, *now* are we the sons of God by divine birth and gracious adoption and open acknowledgment and we can almost hear Him say at every genuine baptism that He is well pleased with us because now we are in Christ. "Son be of good cheer. Daughter be of good comfort. Thy faith hath saved thee. Go in peace."

There is no time to pause long enough to state the consequences of this surrender of the human will to the will of God as symbolized in baptism.

We see clearly, even in the maze in which we walk, that behind all things is the personal God and that His will is the power that works for righteousness. When our will opposes His will confusion and trouble arise. We turn every one to his own way and death and destruction come. The conspicuous case is before us today. The German Kaiser sets up his will as the final law and force. Moral considerations arising from any other source are nothing. His will is the type and norm and directive energy. Treaties are as useless as the decision of the Hague Convention when these decisions are against him. His will is the clock that is to keep time for the world; all law has its seat in his bosom.

But there is another King established on God's holy hill of Zion. He that sitteth there shall have in derision the kings who oppose Him. *He must* reign till He hath put all enemies under His feet. *He must* reign. It is His nature to reign.

Broken against this will are armies and navies and towering ambitions and efforts of evil men and unholy angels.

"O well for him whose will is strong:
He suffers, but he will not suffer long."

Now God's will is strong: it is omnipotent. When it prevails holiness and love and human welfare reach the highest.

As we surrender our wills to this higher, holier will, the celestial and then the terrestrial order is restored. Baptism symbolizes this surrender. Let us make it real, every day, every hour, every minute. There is a bit of the Kaiser in us all. Let us remember that unless *we* repent we shall all likewise perish.

V.

I have said that baptism symbolizes on the part of the believer his confession of God—the triune God,—God the Father, the Son and the Holy Ghost. As in the benediction we come under the spell of the highest conceptions of the relation of the Divine to the human,—the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost in prayer; so in this outward act in the world of sense we appeal to all persons of the Trinity, even as this life in the spirit is to be continued throughout life, as Jude writes: “But ye, beloved, building yourselves on your most holy faith, praying in *the Holy Spirit*, keep yourselves in the *love of God*, looking for the mercy of *our Lord Jesus Christ* unto eternal life.”

But baptism is set forth also as more specific in its reference to Christ: Gal. III, 26-27, “For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.”

As the recruit when he puts on his uniform, so to speak, puts on the King, wears this badge of his being a servant of the King, so the believer by being baptized wears the uniform of Christ, wears the badge of Christ's ownership of him and his loving allegiance to his Lord. It is not merely devotion to God that is symbolized. It is devotion to *God as manifested in Jesus Christ*. It is a testimony to the believer's faith in the Incarnation of the

Son of God, so that in obeying Christ's command he declares the committal of himself, body, soul and spirit to Jesus Christ with the assurance that his committing of himself to Christ is *committal of himself to God*.

There is in his act neither speech nor language and yet his baptism says to all beholders not only that he yields himself a servant to God, but unreservedly to Jesus Christ as Lord. It is not a gift of something belonging to the believer; it is the giving up of his will, his body, his all in such a solemn irrevocable dedication as can be given only to the Divine—and the Divine within the compass of his human grasp—the *Incarnate Redeemer*.

Here we reach the meaning of baptism as a testimony to the Person of Christ and the central place of His great reality in the realm of human experience and of the life hidden with Christ in God.

In all the wars of the ages around this great doctrine of our Lord's deity and humanity baptism has stood a real embodiment in *symbol of both* and of *their unity* and of our entering into the Rock of Ages of His deity through the clefts of His humanity. And today it is especially precious as witnessing with every administration of the ordinance to the reality of the Historic Jesus, of His Death and Resurrection—and so meeting the vagaries of unbelief, that would separate Christ's teachings from His person and explain by explaining away the mighty power of God brought in its most definite form and eternal energy into the compass of human thought and experience.

Through every baptism we see Jesus again and seem to hear Him say, "I have left you an example, and 'I am come that ye might have life and that ye might have it more abundantly'—'No man cometh unto the Father but by me.'"

"Neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him."

VI.

But once again we come closer to our Lord Himself in our answer to the question, "What does baptism mean?"

Baptism not only confesses Christ but *Christ in certain relations to the believer.*

"It symbolizes participation both in the death and the resurrection of Christ." Rom. 6:3-4. All we who were baptized into Christ Jesus were baptized *into His death*. "We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of His death we shall be also by the likeness of His resurrection knowing this that one old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin, for He that hath died is justified from sin."

So in Col. 2, 12, "Having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead."

His *death* was the *real baptism* of Jesus. He was baptized in Jordan, but He said later to James and John, Mark 10:38. "Are ye able to be baptized with the baptism that I am baptized with?" And Luke 12, 50, "I have a baptism to be baptized with and how am I straightened till it be accomplished." His baptism was yet to come. Only when His death and resurrection had taken place could the meaning of baptism be fully seen.

Now as our typical recruit in taking the oath identifies himself with the King in the present conflict and with the conflict itself so the believer in being baptized identifies himself with the Christ who suffered, whose suffering was an overwhelming of sorrow. But, also, as our recruit in identifying himself with the cause and conflict which we

trust in God will issue in setting free the people now in the ruthless grasp of a ruthless foe. identifies himself with that day of victory and of glory so does the believer unite himself in symbol in baptism to that Risen Victorious Lord, who has already reached the Father's right hand and is seated. waiting for the coming of His own out of the great tribulation into His own glory.

The meaning of baptism here is so deep and infinite that we can only suggest its outlines.

In his enlistment the recruit declares his faith not only in the King and the Empire but in the righteousness, the necessity and even the benevolences of this war to which he joins himself. He says this conflict with all its suffering is the only way in which the nation can be saved—and that by waging this war the Empire with all it is worth to humanity *can be saved*.

So in baptism the new soldier of Christ declares the necessity of Christ's death, its righteousness and love and that through His death the *power of sin will be destroyed*.

For this faith in Christ's death he has abundant warrant in most Holy Scripture. Prophet and Apostle and our Lord Himself are on record again and again to this effect that He died for our sins. Isaiah 53, "He was wounded for our transgressions; He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed."

And Apostles say "Him who knew no sin He made to be sin for us that we might be made the righteousness of God in Him."

"He suffered the just for the unjust that He might bring us to God." "Ye are bought with a price. He bore our sins in His own body on the tree."

I Peter 1:18, 19. "Ye were redeemed with precious blood as of a lamb without blemish and without spot, even the blood of Christ."

And our Lord Himself declares, Matt. 20:28, "The Son of Man came, not to be ministered unto, but to min-

ister and to give His life a ransom for many, (*instead of many*)”.

John 10, 14-15, “I am the good shepherd; and I know mine own, and mine own know Me, even as the Father knoweth Me and I know the Father; *and I lay down My life for the sheep.*”

We see the meaning of our Lord’s death, then, “He died for our sins.” “He was delivered up for our offenses and raised for our justification”. Rom 4:25.

And we have seen that baptism symbolizes both the death and the resurrection. The believer therefore declares by his immersion that he believes *Christ’s death is the source of his salvation; and that Christ’s resurrection is the eternal guarantee of his perfect redemption.*

As the soldier renounces father and mother and all the environment of his early life and gives himself in assured trust to the Empire he serves, so does Christ’s soldier quit the hopes he held before to trust the merits of his risen Lord. Now risen with Christ he is to seek the things that are above where Christ is, seated at the right hand of God.

In our baptism we say to all beholders: “Without controversy great is the mystery of godliness; He who was manifested in the flesh justified in the spirit, seen of angles, preached among the nations, believed on in the world, received up in glory.” I Tim, 3:16.

Surely baptism thus set forth in the New Testament makes Jesus real to us. The successive rays unite in one bright light—the morning star.

How shall I illustrate my thought thus noted?

Perhaps in some home known to you there hangs a boy’s coat. The boy himself is gone. When eight years old with all the charm of childhood and a premature unfolding of the man of whom you thought the boy was to be the father, death caught him away. There hangs the coat. How clearly you see the boy who wore it. There are the sleeves through which his arms clung around your

neck. There is the collar that made a setting for the head out of which the keen eyes swept the horizon and read you down to the red ripe of the heart. You remember the day you bought it for him and the first time he put it on. Vivid to you that day as to Marc Antony the day Caesar first put on his mantle now fadeless.

The coat brings back the boy. Now this is a little like what baptism does for us in relation to Jesus. There is the burial, there is the resurrection. You behold and see how the body was laid. There is no illusion about death. Jesus is no phantom. He *can* die. He *does* die. He is *buried*. "All is over and done", you say. There is silence a brief space in the great eternity. Yes, all is done. It is finished. The soul that sinneth shall die. Jesus has *taken our sin and He dies*. The last farthing has been paid, O my soul. Yes, baptism shadows this forth. The believer is buried in the water which hides him from the all-seeing sun as the tomb hid our Lord for a moment. Then he rises *as did his Lord*. I see the coat. My mind recalls the wearer of it. Joseph's coat is brought back to Jacob. Sure enough, it is Joseph's coat, but all stained with blood—"Joseph is dead" says Jacob. No, Joseph is alive and Jacob goes and sees him before he dies. Our Joseph's coat, this garment of baptism, if the figure could be allowed, is *all stained with blood*. Our Joseph *really died*. But after all He too is alive and we shall see Him before *we die*, for he *that believes on Him shall never die*.

Baptism makes Jesus real and so gives all relations to Him solidity and strength and perpetuity.

VII.

What is the meaning of baptism as to our future life? It has a meaning in regard to the *believer's resurrection*.

Our Lord says (Math. 22:31, 32) "As touching the resurrection of the dead have ye not read that which was spoken unto you by God, saying, 'I am the God of Abra-

ham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

The fact that He is our God assures the continuity of our life.

But in *Christ* this truth is made clear and concrete. He unites himself with us in the incarnation. What happens to us comes to Him. Death comes to us; death came to Christ. But resurrection also came to Him; so it shall come to us since He is God made one with us. In Him for us "this mortal must put on immortality". "If we have become united with Him by the likeness of His death (in baptism) we shall be also by the likeness of His resurrection."

Phil. 3:20, 21. "Our citizenship is in heaven; from whence also we wait for a savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."

Baptism in a word includes in symbol not only Christ's death, but our crucifixion with Him, not only His *resurrection*, but our *resurrection with Him*.

What a breaking of the tomb's power is here. When Jesus enters the tomb it is a loathsome sepulchre. But you can see the place changed by His presence into a resting place until the day break. We see a little of the power of our own dead to break the tyranny of death.

When I saw the body of the late Dr. Theodore H. Rand, formerly Chancellor of McMaster, and a member of this church, lying in his old home in Canard under the lofty Blomidon, his face became so noble, so beautiful, filled with so much power that there issued from it no longer the paralysis of death, but the power of life. He seemed a Samson in his strength.

There was a half terror still upon his form and features, but so toned and modified as to suggest the life that never dies. Carlyle says: "In death too, in the death of

the just, as the last perfection of a work of art, may we not discern symbolic meaning? In that divinely transfigured sleep, as of victory, resting over the beloved face which now knows no more, read (if thou canst for tears) the confluence of *time with eternity*, and some gleam of the latter peering through”.

But we see the glory of God in the face of Jesus Christ even as He lies there in Joseph's tomb.

As Romeo goes to the vault where the supposed dead Juliet lies and finds her beauty makes the vault a feasting presence chamber full of light, so the body of Jesus with all the resurrection and the life for man in Him glows and flashes with eternal life springing from it until not only the grave has ceased to be but the whole earth is filled with His presence and power and His voice is on the rolling air: “I am the first and the last, and the living one; and I was dead and behold I am alive forevermore and I have the keys of death and of Hades.”

It is unto a Risen Christ we are baptized—into fellowship with His suffering, but into the *power of His resurrection*—and His *unending service*.

Thus in this one act we profess our *faith in Him who was*; our *love for Him who is*; and our *hope in Him who is to come*.

As the attesting soldier does indeed proclaim his faith resting in part on the nation's record but especially pledges his life and fortune and sacred honor to the service of his country in the great war, so the man baptized declares his belief in the finished work of Christ on his behalf, but he also proclaims his entrance into *fellowship with His risen Lord in the extension of His gospel to the ends of the earth*—“If so be that we suffer with Him that we may be *glorified together*.”

VIII.

You will remember that in the beginning I spoke of the symbol as a meeting place of the *Infinite* with the *Finite*.

We have now seen how true this is of baptism in every part of its significance.

We see the touch of two vast worlds is upon it—the world of sense in which we are so closely involved and the world of mind, of spirit in which our souls move, in which religion, especially Christianity, has its seat.

There our baptism stands at the entrance of our definite Christian life. As the Red Sea closed behind the Israelites who were fleeing Egyptian bondage and forbade their return, so baptism by its burial marks the close of the old life with its self-will, its gross environment and its godless outlook.

But baptism in its onward look binds us to our Leader in all contingencies and gives us the open heavens, the boundless sky, the delivered spirit. It is the everlasting in time.

Tennyson speaks of God as one who

“Set the sphere of all the boundless heavens within
the human eye,
Sent the shadow of Himself, the boundless, through
the human soul.”

Baptism as a symbol is somewhat similar. The regeneration of the soul by the spirit of God, the repentance toward God and faith in the Lord Jesus Christ having been experienced all expression of the great change intensifies and completes it. With the heart man believes unto righteousness; with the mouth confession is made unto salvation. How shall I illustrate this *emphasis baptism* gives to faith?

Here are two young persons who in the wilderness of people have found each other out. It is, they say, all a mystery. They have spoken across the distance that separated them; they speak again; confidence, esteem, love have developed. They are joined in mind, heart, ambition, interest.

What can marriage do for such persons? Can it unite them in any stronger love? Can the saying of a few

words over them and a few words by them make any real difference in their relation to one another? Is it not all a matter of heart and not at all of ceremony?

Some have tried to so view it and have acted upon their view with results most tragical.

No, the pure love must express itself. "Not to tell your love is to let it die." As soon as this union of hearts takes place the desire to make it known and have it made permanent springs up.

So they are found at the marriage altar. "The most living words of life" are spoken. They are pronounced one. The names are signed, "Mute symbols of a joyful morn". It is all so simple—can it make any difference to any one?

Yes, Overhead

Begins the clash and clang that tells

The joy to every wandering breeze;

The blind wall rocks, and on the trees

The dead leaf trembles to the bells."

As they come out again into the world it is a *new world*. It is all filled with love and serious joy and the sense of new relations, responsibilities, beneath which the soul trembles with a new delight.

The whole universe seems to adopt them as its own and "the world is all before them, where to choose". "God's in His heaven all's right with the world" since all is well with them.

The entire structure of human society has endorsed their love and become security for them. "It's all love and all law" and now they truly begin to live. The ceremony is simple; the meaning is infinite, fathomless yet real.

Baptism is a little like that. Christ has found you—He has spoken across the sea of separation in a wireless message. Then you answered timidly. Then He spoke again. At last you yield. You can hold out no more. You cry with Mary, "Be it unto me according to thy

word". Even so, *come*, Lord Jesus. And He comes and your heart is His.

Then you wish to make it all known, and you go down with Him in symbol into the depths and rise with Him to the highest mount.

You have surrendered the last bit of self-will resistance. You find the way He takes and you walk with Him.

You are buried. You go out of the world. You come back into a world all new. "Behold He says I make all things new." The heavens are washed clean and you too are in white robes. Heaven answers your upward smile and tells the glory of God. It is the bridal day of your soul.

And you come up from the waters rejoicing, singing in sweetest triumph,

"My beloved is mine—
And I am *His, His, His.*"

A CRITICAL ESTIMATE OF CHRISTIAN SCIENCE BASED ON OBSERVATIONS OF THEIR RELIGIOUS SERVICES.

BY J. MORGAN WARNER.

One of the biographers of the founder of Christian Science says: "Mary Baker Eddy was born forty years after the close of the Revolutionary War." We know that she died late in the year A. D. 1910, in her ninetieth year. At the time of her death her followers, or "fellow-believers" as they prefer to be styled, numbered hundreds of thousands within the English-speaking world; and the devotees of the cult were not unknown in lands beyond Anglo-Saxondom. Christian Science, therefore, is one of the very youngest religious organizations not only, but also one that has spread more rapidly within the lifetime of its originator than has any other religious movement of modern times. Is such phenomenal growth in any way traceable to, or to be explained by the distinguishing features of their religious services?

Before seeking a definite answer to this question let us consider in more or less detail two or three of these outstanding features:—the externals of their worship, the way in which their worship is conducted, and the public part which the private member is permitted to exercise in such services.

I. THE EXTERNALS OF WORSHIP.

To some minds the externals of worship do not bulk very large; and yet we feel justified in holding that such externals are outward expressions of the inner spirit out of which are "the issues of life". We shall content ourselves with noting only a few.

(1) The architectural design of their places of worship is practically the same wherever you meet them. This makes for economy in the planning and erection of

these structures as well as for ease, on the part of the newcomer, in recognizing them when coming into a community for the first time. As we shall seek to show in another connection, this very uniformity (here in architecture; there in credal expression and church management) deprives the individual or the community of original initiative in these important phases of life.

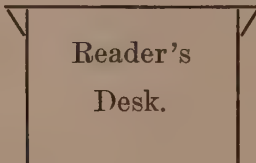
(2) Provisions for the comfort and the convenience of the worshippers are important externals to which they give considerable attention. In most of their churches they have splendid arrangements for the checking of outer garments, etc., so that you enter the auditorium with a sense of freedom from these triffling "cares". Their system of ushering is one of the first features to attract your attention on entering. The ushers, instead of conducting you from the entrance to the assigned pew as is the custom in other places of worship, are stationed at regular intervals throughout the auditorium and from these positions they motion you, with right or left hand, in the direction you are to take. They seem to carry out this exercise—a kind of silent welcome accompanied by a smile—even when regular worshippers proceed to their accustomed sittings. One has the feeling of being under the control of thoroughly organized traffic officers. And then when you are seated and waiting for the service to begin these stationary figures (ushers) make you think of a group of private detectives whose eyes are on the stranger to see that he does no wrong. That such a thought ever enters the minds of these perfectly correct gentlemen we do not mean to imply; we are simply recording impressions.

The interior decorations of their places of worship are pleasingly subdued. The pews are well arranged and comfortable. The acoustic properties of their auditoriums are good. The lighting is sufficient and unobtrusively arranged.

(3) The silent indoctrination of the worshipper is provided for in a series of engraved texts in such posi-

tions on the walls that all may read. The following diagram will illustrate this point.

Thou Shalt Have No		Divine Love Always
Other Gods	God Is	Has and Always
Before Thee.	Love.	Will Supply Every
—Exodus 20:3.		Human Need.
		—Mary Baker Eddy.



Reader's
Desk.

II. THE CONDUCT OF WORSHIP.

Having noticed some of the striking features of their public worship let us enumerate some of the things that characterize their worship in itself.

(1) The Reader. The individual who presides over their public worship, according to the regulations found in their by-laws, must not be styled minister, president or leader (this latter title is reserved for their late founder, Mary Baker Eddy), but reader. And this very adequately describes his duties so far as the public worship is concerned, for that is all he does from the reading of the hymns to the making of the announcements. Even in the matter of prayer one may justly say that he reads for it is limited to the repetition of the Lord's Prayer in unison with the congregation. At the Sunday services the Lord's Prayer is broken up into short sections and these several sections "spiritually interpreted according to the Christian Science Text-book". This reader of the Branch Church (in Chicago or elsewhere) must be a member of the Mother Church in Boston, Massachusetts, and is held responsible thereto for "the faith and practice" of the branch church of which he is the reader.

(2) Readings. What does the reader read? Besides

the hymns, the prayer and the announcements he reads (i) selected portions of the Bible which he invariably styles "the Scriptures", and (ii) parallel and explanatory passages from "the Christian Science Text-book 'Science and Health and Key to the Scriptures' by Mary Baker Eddy". Here again the announcement of these readings must always be made in this way, but not more than once at each service. Even that becomes somewhat monotonous after hearing it only a few times. These readings both from the Bible and their text-book are made without any comment and are chosen, not by the reader, but by the committee of the Mother Church, who arrange the services for all Branch Churches.

(3) Hymns. They use three hymns at each service, chosen from the Christian Science Hymnal. Upon examination this hymnal is found to contain many of the hymns of the Christian Church. Practically all of such hymns have been altered in some way. Many of them are abridged. In some the word "Jesus" is retained. There does not seem to be any well-defined rule determining when the title "Jesus" shall be retained and when its substitute shall replace it.

Their hymnal is not a large collection, containing only one hundred and ninety-three hymns and two hundred and forty-one tunes. Of these hymns, five were written by Mary Baker Eddy. Her interpretation of Christ may be found and judged in the following quotations from her hymns:

(a) "Power of the Word."

(b) "Truth that makes us free is found in the life and the love of our Lord."

(c) "Saw ye my Saviour?"

Strongest deliverer, friend of the friendless,

Life of all being divine:

Thou the Christ and not the Creed;

Thou the Truth in thought and deed;

Thou the Water, the Bread and the Wine".

- (d) "Dear Christ, forever here and near,
No cradle song—
No natal hour and mother's tear
To thee belong.
Thou God-idea, life encrowned,
The Bethlehem babe,
Beloved, replete, by flesh embound,
Was but thy Shade."

From these hymns one would conclude that the earthly life of Jesus is not considered by the founder of Christian Science in the same light as it is by many other Christians. This is further emphasized by the substitution (already noted) of the term "Our God" for the name "Jesus" in many of the well known hymns of the Christian church. Of course it may be objected that such a substitution indicates an elevation of Jesus rather than otherwise, but we scarcely think so. Over against this attitude, suggested by certain of their hymns, we have to keep in mind their large and free use of the Gospel stories of His life and teachings.

(4) Prayers. In regard to prayer we have already intimated that the reader and the congregation in unison repeat the Lord's Prayer, "spiritually interpreted according to the Christian Science text-book". Preceding this one audible prayer they remain silent in prayer for a few moments. That there is practically universal participation in the audible prayer is shown by the volume of sound which accompanies the enunciation of each phrase. If one were to offer, in passing, a slight criticism it would be that this effect seems to be the result of considerable training or practice, or both, in order to get the uniform observance of pause and the simultaneous striking of the new note.

(5) Sermon. One of the striking features of a Christian Science service is the absence of the sermon. The explanation is that they consider the reading of Mrs. Eddy's comment on the Scriptures read as sufficient and as

obviating the necessity of a sermon. In fact this combination is spoken of in their literature as the lesson-sermon. Sometimes these explanatory correlative passages from Mrs. Eddy's work do seem to have some bearing on the Scripture passage read: at other times there seems (to the uninitiated at least) to be no connection whatever between the consecutive reading of Scripture and authorized comment. However, whether they always do or not, they are considered by Christian Scientists as sufficient substitution for the sermon.

(6) Punctuality. Punctuality may be considered as an external of worship; but since the observance of this virtue depends upon those who conduct the service, and since it enters into the enjoyment of the service on the part of those who wish to keep other appointments, I refer to it in this connection. They begin their services on the stroke of the hour announced, and they close with similar punctuality. A characteristic worthy of emulation!

(The author might also have noted the punctuality of the people who attend. Late comers are rare.—ED.)

(7) Announcements. From what I have seen and heard I should say that the announcements of August 15, 1920, for example, would be identically the same in every Christian Science church in America with the addition in each case of any local matter of moment. This stereotyped form of announcement keeps constantly before the mind of every hearer two important facts:—(i) that the Mother Church in Boston, Mass., is central, and (ii) that the said Mother Church acts conjointly with the church or churches of Christ Scientist in any given community in the carrying out of any local project.

Up to this point we have noted the following uniformities:

- (1) Architectural design of churches (buildings).
- (2) Selection of Scripture readings.
- (3) Lesson-sermon: no variation or individuality in interpretation.

- (4) Prayer and its spiritual interpretation.
- (5) Indoctrination through public announcements.

III. TESTIMONIES OFFERED AT THE WEDNESDAY EVENING MEETINGS BY PRIVATE MEMBERS OF THE CONGREGATION.

It may be objected that we should not treat these popular expressions apart from the consideration of the public worship in general. But, possessing certain unique characteristics, they deserve to be considered in a section by themselves. The opinion has been expressed that these "personal" testimonies to Christian Science were prepared beforehand by a committee in charge of Christian Science propaganda, and that this committee assigned certain testimonies to appropriate parties, always taking care to work into the particular testimony certain personal details to make the story appear more real. This theory doubtless has been greatly strengthened by the fact that every testimony contains certain well-defined expressions or formulae. To illustrate: in Rochester, N. Y., each testimony closes with an expression of "gratitude to Science and Truth"; in Chicago, Ill., it is an expression of gratitude to "God and Christian Science"; and we are informed that in the New England states, the closing statement is "for all of which I devoutly thank God and Mother Eddy, the founder of the faith". But apart from these standardized conclusions which appear to vary somewhat in different sections of the country we have been impressed rather with the striking individuality of the several testimonies. Moreover the very foolishness (to our minds) of some of their statements would be in opposition to the theory advanced that these testimonies were prepared by a well-trained committee.

To show the nature, variety and range of these personal experiences, we shall state very briefly the substance of some that we have recently heard:

(a) Gratitude for the removal of warts from a little daughter's hand. Later in the hour another woman told

of a large wart that had been removed from her hand by Science and Truth.

(b) Another woman testified that she had received aid from the Divine Intelligence to enable her to open the spring-lock of a suitcase, the key having been lost.

(c) One told of her sister-in-law being operated on recently. Because of the work (absent-treatment) of Christian Science members the patient had no temperature. Moreover, the attendant physician showed his appreciation of Christian Science by saying that he hoped whoever was sending Christian Science literature to the hospital would continue to do so. This was looked upon by the lady testifying as another triumph for Christian Science, in that doctors are coming to speak in its favor.

(d) Another woman, a younger woman, told of how much Christian Science had meant to her since a few years ago when she was under the "delusion" (I scarcely know in what sense she used the term) that she had been wronged financially. The first lesson that she had to learn was that she must forgive. That was hard; but when she had learned to do that, and then to be loving, the way was much easier.

(e) Another indulged in the use of a syllogism: God is mind; God is infinite; therefore mind is infinite. Mind is greater than all finite things.

(f) Still another woman paid her compliments to orthodox preachers. She had never so fully appreciated Christian Science until recently, when she heard an orthodox preacher deliver a sermon. Members of the Christian Science Church, she declared, had an infallible guide in the divinely inspired words of Mrs. Eddy, while members of other churches had to depend upon human wisdom as proclaimed by ministers.

(g) The only man who testified told how people used to get angry with him. Since becoming acquainted with Christian Science he had no further trouble of that nature; they let him alone! He also told of the healing of

his boy who had been hit by an automobile, of the curing of one who had influenza, and of the recovery of the youngest who was "off his wits".

What shall we say about these testimonies as they stand before us? To begin with we may say that the record of the removing of warts and of the manipulation of the body of a suitcase in such a way that the lock would yield are scarcely worthy of being ranked among testimonies of religious experiences. As to the physician referred to it may be said that doctors in many places are ready to admit that any patient, be he Christian Scientist or not, who believes that he is going to get better has actually a better chance to recover than he otherwise would have. Again, what seems to them as argument against preaching is in reality an argument in its favor, in that it sends people away to think, to be dissatisfied with present conditions and to go out to improve the community of which they form a part. On the other hand, the testimonies which told of a woman's improved personal attitude toward those about her and of a man's being better understood by his fellow-workmen (presumably because of his own improvement) were testimonies which might well be ranked as belonging to the religious type.

It should be noted, too, that none of these testimonies (with the possible exception in the case of the hospital and the physician, and here it was rather a matter of propaganda than of altruism), none of them reflected any attempt or any desire even to be helpful to others. The hearer got the impression that it was a religion of receiving and not particularly of giving. They were thankful in every case for what they had received, not for what they had been impelled to do. It seems like a religion of attitude rather than of action.

IV. CONCLUSION: APPRECIATION AND CRITICISM.

1. Appreciation. (1) Their services, so far as we have been able to observe, are orderly, punctual, dignified, impressive. Perhaps we should modify the two latter

predicates when thinking of some of the testimonies of the Wednesday evening meetings. Their hymns and hymn tunes are superior to those used by many so-called evangelical congregations. The people seem to enjoy the singing. As a singing religion it has at least one element of strength. The hymn takes the place of the invocation at the beginning and of the benediction at the close of their services. Personally we think that they get more truth through some of their hymns than in any other way.

(2) The teachings of Christian Science seem to help its members to rise above the dominating influence of material things, that is, if they live according to their creed. It makes for a serenity of spirit, calm, poise, which some individuals seem to get in no other way. They make good neighbors in the narrower, local sense, especially when they are not too ardent propagandists.

(3) They are to be commended for their emphasis upon the loving and forgiving spirit, even though in some particular cases this leads to a sentimentalism which is almost a weakness. The world can stand this spirit of forgiveness in pretty large doses. They have discovered, at least in theory, that the power of love is one of the strongest forces in the universe. Sin, I take it, is the absence of love; salvation is the presence in the life and the practice of the loving spirit. "God is Love". The only authority I have that they would use the terms "sin" and "salvation" is the fact that you meet the words "sinner" and "Savior" in their hymns.

(4) They emphasize the immanence of God. In this they do not consciously accept any system of Monistic philosophy. Their world is a dualism: all material things seem to be placed in one category over against mind and spirit. It might be stating their position more truly to say that mind and spirit are superior to matter. But I do not know that their "metaphysics" of which they frequently speak, can be reduced to any well defined system.

2. Criticism. (1) Lack of spontaneity. One is apt to

criticise severely the reader for his lack of individuality in conducting the service. But the fault does not lie in him, but rather in the rigidity of the order for service prescribed by Mary Baker Eddy and imposed upon every Branch Church. We have already spoken of the testimonies. In these, too, there seems to be something lacking in the way of spontaneousness.

(2) Uniformity. We have already pointed out (at the close of division II) five different sets of uniformities observable in their worship and the externals thereof. This very load of uniformities in itself is an explanation of the lack of spontaneity noted above. Such iron-clad sameness not only deprives individuals and communities of initiative but it also puts a "damper" on freedom of thought.

(3) In this and other like and related features we think that we see the seeds of dogmatic traditionalism. Moreover, the absence of a sermon strengthens the conviction that they will more and more be forced to rely upon the authority of the past. They are not only barred from new thought which might get through in the form of a sermon, but they are also shut out from new ideas which may come in the form of a prayer. To them Mary Baker Eddy is divinely inspired; she is the only one who is authorized to speak. According to the system of Church management and the order of religious service which she established she will go on speaking to the exclusion of those who live in the new time and in the midst of new surroundings.

The following extract from a letter in "Miscellaneous Writings" by Mary Baker Eddy, will serve to illustrate the way in which she built up her rules and by-laws which have become authoritative for the whole body:—"The rules and by-laws in the manual of the First Church of Christ, Boston, originated not in solemn conclave as in ancient Sanhedrin. They were not arbitrary opinions nor dictatorial demands such as one person might impose on another. They were impelled by a power not one's own,

were written at different dates and as the occasion required. They sprang from necessity, the logic of events, from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our cause; hence their simple, scientific basis and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish". And yet she has placed every Branch Church under obligation to follow implicitly the rules and by-laws which grew up so simply and naturally in the Mother Church.

(4) A further outcome of this tendency to dogmatic traditionalism will be narrowness of outlook and of undertaking. In the very nature of things they will be opposed to the historical method of interpretation of Scripture; their interpretation is fixed for all time. They are opposed to scientific research. This is seen already in their attitude toward medicine. They have failed, and will fail to entertain a sense of the larger responsibility as conceived by the other religious bodies. In this connection one may ask the question: Why do they receive into their Sunday school only those under twenty years of age? Have they nothing to offer to those who have reached their majority and yet who have the student mind?

(5) Finally, Christian Science is already burdened with the weakness of a purely "Book Religion". The interpretation of the Scriptures is fixed by that book; the order of religious service is arranged and established by that book; the management of the Branch Church is permanently regulated by that book; and that book ("Science and Health") becomes the only text-book which loyal members may use with reference to their domestic, social and religious life. They are shackled with an external authority and that authority subject to no growing interpretation or progressive change. We submit that it does not seem to be the kind of religion or the

form of church government that will endure in a democratic country and in the midst of a liberty loving people.

Summary. While we freely admit the presence of certain positive values in their religious services, the degree of truth which their teachings contain, and the improvement which both of these appear to make in many individual lives, yet we are inclined to hold that the weaknesses of the system are greater than its elements of strength. While not wishing to make any predictions as to the future decline of the movement, we yet feel that its inherent weaknesses are bound in time to tend to decay. Outside control, rigid uniformity, dogmatic traditionalism, consequent narrowness and opposition to real scientific progress, coupled with the "dead-hand" of a book religion, are the things which will ultimately cause dissension and disintegration.

JAPANESE ETHICS.

BY GEORGE W. BOULDIN.

No effort will be made in this paper to trace in detail the influence of Christianity, or of occidental modes of thought on Japanese ethics, nor to discuss at length the state of Japanese morals at the present time. But this discussion will confine itself to those phases of ethics that have been characteristic of the Japanese people for several generations or centuries. Neither is this an effort to describe the morals of the masses of the Japanese. Rather it is an attempt to set forth what might be termed the standard ethical code of Japan.

And "standard" will naturally mean that which is highest and best, just as the standard Christian ethics would not be the actual practices, not even the ideals of the average professing Christian—not to say those of many of the citizens of so-called Christian nations—but would be formed only in the hearts of the best and most enlightened Christians. If this fact is borne in mind, it will counteract the possible impression that the morals of Japan are being praised unduly.

The subject will be treated under three main heads, as follows:

- I. Are the Japanese ethical?
- II. Some sources of Japanese ethical teaching.
- III. Some characteristics of Japanese ethics.

I. To thinking people who are cognizant of the place Japan has won for herself in the modern world it may seem superfluous to ask if they are ethical. But there are those who pose as champions and representatives of our Western civilization, who for one reason or another, persist in branding the Japanese as unethical. Some brood over the hardships, imaginary or real, of the Japanese women and exhaust their vocabularies in condemning Japanese civilization. Others make the sweeping

statement that there is no virtue among Japanese women, while as a matter of fact those who make such statements are simply revealing the kind of company they kept while they were in Japan. Others still are led to condemn the whole race as dishonest and as liars because of the so-called "defective integrity" of certain merchants and traders. Such persons may justly be compared to the Englishman who argued that all American deer have horns because he saw one American deer that had horns.

There may also be zealous propagandists who find it part of their stock in trade to make their "patients" out as bad as possible, but to the present writer this attitude is not only unnecessary—seeing the Japanese are a part of the same humanity with all other nations (Acts 17:26), and therefore heirs to the same shortcomings—but is unwise and in the end harmful. But to turn to the positive side of the question there are several facts that tend to establish as truth the contention of this thesis.

a. First let us notice the Japanese institutions and see how social, or even socialistic they are. The family and the state—these are the cornerstones. But either of these would be impossible if the individual were not taught his duty to the institution. And they have, as a rule learned these duties so thoroughly that the institution often appears to count for everything and the individual for little or nothing.

b. Then there is "Bushido", the most distinctively Japanese code of ethics.

This strenuous and highly wrought system reminds us that among soldiers in old Japan supreme emphasis was placed upon conduct and character. This will be discussed more fully in part three.

c. Another striking illustration of the Japanese tendency to ethicize everything is found in the system of wrestling called "Jiu-jitsu" or "Judo". This is an art much in vogue among the better class of Japanese and consists simply in using anatomical knowledge for pur-

poses of self-defense. No weapons are used, and the purpose is not to kill unless killing is absolutely necessary, but only to disable temporarily, by striking at the proper place. It is hard for a Westerner to see any ethical or moral value in such an art, but there are able Japanese educators who claim that it furnishes all the ethical teachings necessary for young men, and some would even exalt it to the position of a religion.

d. Another proof of the ethical bent of the Japanese mind is the fact that Buddhism, which was originally an atheistic or at best a pantheistic system of philosophy, has come to be in Japan a much more practical cult, and more closely allied with moral teachings than anywhere else in the world. This writer is at present bringing out through the Asiatic Society of Japan a translation of a series of sermons on the Buddhist Ten Commandments. A glance at a list of these commandments will show that, in theory at least, the Japanese mind has the same leaning morally that we have.

These commandments are as follows:

- I. Thou shalt not kill.
- II. Thou shalt not steal.
- III. Thou shalt not commit adultery.
- IV. Thou shalt not lie.
- V. Thou shalt not exaggerate.
- VI. Thou shalt not slander.
- VII. Thou shalt not be double-tongued.
- VIII. Thou shalt not covet.
- IX. Thou shalt not be angry.
- X. Thou shalt not be heretical.

e. The choice of Confucianism as the foundation on which to build their nation illustrates our contention that the Japanese are ethically inclined. Confucianism is more strictly ethical than any Oriental cult. In fact it may be said to be wholly and only ethical. Confucius refused to have anything to do with philosophical and religious matters, and claimed to have enough to do to work out a scheme for proper relations between man and man.

f. The Japanese have from time immemorial laid more stress on conduct than on intellect, and on decision of character than on decision of problems. The sole purpose of Japanese education until modern times was to develop strong and positive character, and to teach the individual to consider himself as of no importance when greater issues were at stake. How this was accomplished will be discussed later.

Though we can successfully claim that in the realm of human relationships the Japanese ideals are not essentially different from those of the West, still there is a realm in which there is a marked difference. That is the matter of the consciousness of sin. The Japanese have no dogma of "original sin", and the average Japanese who is not a criminal will not admit that he is a sinner. In fact the Japanese language has but the one word for "sin" and "crime", and consequently it requires special teaching to get a man to see the difference. Native Christians are now trying to make the discrimination by using different Chinese ideographs for the two words. But it will take considerable time for this distinction to find its way into the thought of the people.

It must be admitted however, that there is a difference of opinion about the fact above stated and some arguing deductively contend that since all men have a consciousness of sin the Japanese also must have. But this is not in keeping with the testimony of many thoughtful Japanese.

Still this does not prove that the Japanese are not naturally religious, for all will admit that they are, and for this there is abundant proof on every hand. And if the question should arise as to the consistency of these facts, that is too big a question to be discussed here. It might be remarked however that the Japanese religiousness seems to be a thirsting for spiritual truth rather than a desire to escape the penalty of sin.

II. The Sources of Japanese Ethics.

(a) Buddhism. It was observed above that the Japanese environment has wrought changes in Buddhism since the latter was introduced into Japan over a thousand years ago. It is true also that Buddhism has influenced Japan, but probably not to the same extent in the sphere of ethics that it itself has been affected. The average Buddhist priest of the present day does not appear to be a very decided force in the moral world. The same might be said of temples and other parts of the Buddhist paraphernalia. But there are Buddhist products such as the volume of practical sermons mentioned above, lying covered with dust in the old book shops, that have wielded no mean influence in the past in shaping the thought of the people. There is little doubt that much of the stern stolid stoicism seen everywhere in Japan is due to Buddhistic influence. For Buddhism "furnished a sense of calm trust in fate, a quiet submission to the inevitable, that stoic composure in sight of danger or calamity, that disdain of life and friendliness with death". Buddhism is the greatest of the Japanese religions, and is next to Christianity the greatest religion in the world, but its teachings are too ethereal for a practical mind like the Japanese, and hence it was necessary for Japan to look elsewhere for definite ethical teachings.

(b) Shinto. Shintoism has not the standing of Buddhism as a religion. In fact it is often if not commonly denied the name of religion. But it probably comes near to taking the place of religion in the hearts of many of the people. At any rate it has somewhat to offer in an ethical way. First it comes with loyalty, the keystone in the virtues of the knight. And this has worked its way down from the soldier class to the masses and is now considered a most important virtue for all classes. It also brings with it filial piety, the second great virtue among Japanese. Along with filial piety comes reverence for the memory of ancestors, and these two not only have

weight in shaping the character of the individual, but are a great asset in maintaining the institution of the family and the state.

Shinto has fostered a kind of nature worship which has doubtless affected the aesthetic side of the Japanese nature and made it gentler and more appreciative of the tender side of things. The purity of the human soul is emphasized by the mirror which is hung in every shrine. By looking into this mirror the worshipper is supposed to see the divinity which exists in his own soul

Shinto is to Japan what royalty is to Great Britain—"the author and symbol of unity". It embodies the great principles or emotions that hold the nation together and make it a compact unit.

(c) Confucianism. But as to strictly ethical precepts the teachings of Confucius were the most prolific source. And the much-paraded "Bushido" (Knight-ways) is nothing more than Japanized Confucianism. But "Japanizing" here must be understood to mean the putting into Confucian doctrines much of the genius and temperament and history of the Japanese race. When Confucius wrote on the "five relations" and emphasized the mutual duties of master and servant (the governing and the governed), father and son, husband and wife, older and younger brother, he was merely sketching a scheme of things similar to that which was to develop in Japan independently of his teachings. Thus the Japanese found in Confucianism the teachings that fitted their case and they with alacrity appropriated them to their own use. The aristocratic and conservative tone of Confucius suited the ruling soldier class, and once adopted Confucianism held uninterrupted sway until the phenomenal rise of the proletariat took place in the last quarter of the nineteenth century. (Shinto also borrowed much from Confucianism)

(d) Feudalism. As many of the customs of the Occident had their origin in feudalism and chivalry, so it was

in Japan. In Japan these institutions lasted much longer than in Europe, or until 1872. Though it may not be possible to trace many of the ethical ideas of Japan to feudalism and chivalry as their source, still these furnished the environment for the development of such things as were borrowed from the three sources mentioned. And some of the virtues, as loyalty for example, were undoubtedly molded anew in the mold of these medieval institutions.

(e) Utility. But from whatever source the teachings were derived they all had to be tried in the crucible of utility, and since there was no voice of authority whatever, only such things as were found adapted to the end of perpetuating and glorifying the family and the state were retained. Thus utility was the final test.

III. Some Peculiarities of Japanese Ethics.

As has been seen before (especially in connection with the Buddhist Ten Commandments) many of the ethical standards revered by the Japanese were identical with those of all ethical peoples. It is not surprising that it should be so. If all men are brothers it is but natural that the fundamental principles underlying moral conduct should be the same everywhere. So it is safe to say that in most cases what is right in Japan is right elsewhere and *vica versa*.

Still, owing to the peculiarities of Japanese society, there are a few mountain peaks standing out above the plain of the usual principles, and by these the whole is usually judged.

(a) Loyalty. As intimated the greatest virtue of which the Japanese boast is loyalty. And this plunges us at once into the question of the relative importance of the individual and the state. Some have compared the morality of Japan to the morality of a beehive, since the individual is expected to lay down his life to protect the state against any enemies and all enemies as the bee does for the hive. This is sometimes used to prove the undeveloped state of Japanese civilization. But there are two

sides to the question, and there are many things that seem to indicate that Western peoples are headed the same way. For was it not Tennyson who wrote:

“And the individual withers,
And the world is more and more.”

And was it not recognized among the Hebrews also that it is better for one man to die than for the whole nation to be destroyed?

This principle of loyalty which became highly developed in feudal times was at that time mainly directed toward the feudal lord or “daimyo”, but since the Restoration of 1868 the Emperor has received all the homage that was formerly bestowed in all directions. But the Emperor is the Empire personified and as in Hebrew literature it is often hard to tell whether the writer refers to the Messiah or to Israel, so in Japan loyalty to the Emperor and loyalty to the State are one and the same thing. If it be argued that this is not conducive to the development of individuality it may be said in the reply that it is not at all certain that the self-centered man is superior to the man who is centered in something bigger than himself. True, this doctrine does not encourage individualism, but there is a big difference between individualism and individuality. There is something in the Japanese contention that the state antedates the individual since the latter is born into the former.

(b) Filial Piety. Space will not permit a full discussion of filial piety, but the essential facts are that a child must (1) obey its parents while they live, (2) support them when they are old or helpless, (3) worship them when they are dead.

There are many abuses of this doctrine, and while it is in some respects a source of strength to the Japanese nation, it is in other respects a source of weakness. It lays great stress on the duties of children and leaves unmentioned the duties of parents, and the latter are too often willing to take advantage of this fact. This has been

one of the most fruitful causes of the prevailing poverty in Japan, since there was not the necessity of laying by something for old age, and since parents were tempted to cease productive labor as soon as the eldest son was in a position to support them. This must change and the sooner the better. But on the other hand filial piety has done much for the nation. Family pride is a powerful incentive to worthy effort. And while we can in nowise apologize for ancestor worship, where it is really worship, still the keeping green of the memory of parents is a great stimulus to noble endeavor on the part of the living.

(c) Politeness. The politeness of the Japanese is proverbial, but it is not so easily understood. It is sometimes sneeringly spoken of as simply a veneer—all on the surface. It is true that in all well-bred Japanese politeness has become, as it were, second nature. This is the natural outcome of habit that has been assiduously cultivated for many centuries. While there may be much insincerity veiled by a smiling countenance and much hypocrisy in the low bows and elegant language, still the original motive was and is a good one, viz: regard for the feelings of others. No well-bred Japanese would persecute another person by relating his own sorrows and troubles any more than he would hurt another's feelings by praising his own things and boasting of his own achievements. This explains the inability of the Japanese to understand Americans who praise their own wives to others. They claim that this proves the Japanese husband and wife to be "one" more truly than is the case in the West.

(d) Rectitude. Among soldiers the quality called rectitude was highly prized and since its meaning is not made clear by the word itself, it requires a word of explanation. By rectitude they meant practically, decision of character. A man must cultivate power of decision and once he had made a decision he must never change. It is readily evident that this would be a very lop-sided virtue. And it is this that gets the Japanese statesmen

into so many critical as well as comical situations. For whenever a cabinet, for instance, has taken a position and fails to carry it through there is nothing for that cabinet to do but to resign, since this principle makes it impossible for it to change its policy while in office. This explains most of the changes of government in Japan.

(e) It is generally conceded that the most defective point in Japanese ethics is their commercial morality. And this defective integrity is said to be the thorn in the flesh that keeps the admirers of Japan from being exalted overmuch. But it is easy to trace the causes of this. The "Samurai", the cultured gentleman-soldier, despised money and money getting, and merchants were put at the bottom in the classification of society. Penury was exalted to the position of a virtue and luxury was branded as a vice and called the greatest menace to manhood. Consequently, merchants had little encouragement to develop character.

Then again the socialistic ideas did not require a man to keep a contract to his own ruin. But while a man was permitted by custom to break a contract rather than lose his means of livelihood, in other words for the sake of a living, he would not have been allowed to do the same thing, I believe, for the sake of getting riches. For at the present time businesses that are run with large capital are run strictly according to universal commercial principles.

This is a bare outline of the ethical foundation on which the Japanese state has been established. But it is on this foundation that those who build for the future must build. This foundation is not sufficient for the State of the future, nor even for the State of the present, but this must be the starting point for those, who would build a greater Japan. Have we of the West a better foundation to offer? And can it be put in the place of the old one without causing the superstructure to collapse? And are we offering it in such a spirit as to make it acceptable? These are the vital questions concerning Japan today.

PILATE.

By E. W. WINFREY, D. D.

By what means died this man? O'erscourged by shame,
Right self-esteem o'ercome, did he forth leap—
Self-slain—to face his deeds at God's white bar?
Beheaded at the raging Nero's fierce
Command? Say some 'twas this, and some say that:
Our souls 'twould not enrich to know. Nor can
We tell to-day the source or sense of his
Two names, nor choose between the two reports—
That he was child of one-time Roman slave—
That he was foreign born but volunteered
For Rome's great army.

 Palestine lay crushed
Beneath Rome's heel. As procurator now
This Pontius Pilate ruled in Caesar's name
Judaea, Edom, and Samaria.
But few had been the years of his control:
And yet, in mad abuse of power, swords
Had made the humbled race to bleed. His coarse
Contempt for holy faith and sacred rites
Compelled proud Israel to feel again
The heat of passions which, unjustly stirred,
Consume the finer instincts and the base
Inflame. Despised and hated—feared also
As violent though cringing beast might be—
Stood Pilate then with power to destroy.

Before this man our Savior-Lord was brought
Accused—condemned—by highest Hebrew court,
The misled mob, deceived by whispers hoarse
Of zeal for Law, for Temple, and for God,
Its raucous voices lifting 'gainst His life.
Brief question and quick thought sufficed to prove
The charges all were fabrications crude
Built up of envious hate and helpless fears.

But Pilate played as plays the wrestler weak
 Who knows himself out-matched:—First, stoops: Then
 brings
 Each nerve to test: Steps back: Then swerves to right
 Or left for lurch: Puts forth reserves of strength
 Or skill:—In trembling desperation hopes
 A chance may yet bring some advantage 'gainst
 The other:—So played Pilate his wits and
 His will against the clamorous chief priests
 And frenzied mob:—"Judge Him yourselves!. Your
 laws!"

In feigned, fawning recognition. "Crime
 In Him I do not find",—acquittal clear,
 Appeal to their own sense of justice. Then,—
 "From Galilee? To Herod with Him go."
 Thought of escape through technicality
 Of jurisdiction. "No crime: But, chastise
 Him and release Him",—downright compromise.
 "Barabbas take to death,—this man set free",—
 Compounding with a lawless, vicious throng.
 "Your King?"—vindictive taunt: A scorning of
 Their boasts: Them daring Caesar to acclaim.
 His aims appeared to war among themselves:—
 To roll that rising tide of riot back
 And silence hypocritic priests: To still
 What seemed but superstitious brainstorms,—his,
 His wife's: Avoid the Caesar's frown: Pronounce
 The sentence just.

The word is given: He failed.

The sentence dooms himself. The lesser ends
 Effected— if indeed they were—the large
 Of course could never be. That scourging and
 The cross for Jesus Christ did thence confirm
 Renown of deep disgrace unto His judge.
 Himself he'd save,—himself he sacrificed.
 One Caesar's favor sought,—all ages' frown
 And scorn obtained. He looked into the face

Of queenliest virtue as she beckoned him
To throne of power, crown of righteous praise,
And house of holy joy,—then turned away
For dalliance with pretenders mean and low.
He saw the path of duty,—narrow, rough,
But onward rising into clearer light,—
He chose instead that broader, flower-strown way
Which windeth downward evermore. Did God
Forgive? Mankind at least must naught forget
Nor aught condone.

But, after all, did not
This man as “priest”—“Levite”—or slave of these—
Unwitting serve in offering up the One
Great Sacrifice? Was he not instrument
Without which God’s vast scheme of grace to all
Could not advance, unfold, its ends effect?
Disguise not stark and craven murder thus,
Nor any other crime, in specious robe
Of seeming modest, humble phrase. Let each
Fact keep its own true place,—that aspect wear
Which wear it should if standing near among
The common facts of every day. If God
Sweet odour sought of life poured forth in death
Our sins to pardon all without offense
To Justice or eternal right, it would
Have better seemed that solemn pomp and grave
Procession long of holy priests displace
Concourse of liars, hirelings, thieves, and false
Officials,—rabble base. Or, better still,
That some Priest-Father, trembling, but in faith,
As Abraham on Mount Moriah once
Did offer up his well beloved son,
The deed perform in awesome solitude,—
Or that, as He had lived in silent and
Unostentatious love, so He at last
Should yield His spirit up for very age
Or quite consumed by labors and by deep

Distress. Judicial murder could not make
 The deed worth more to God. Accusers, priests,
 The traitor, Pilate all were instruments,
 But not of Heaven. Heaven's purpose high
 As well had run if these had never been,—
 Or, better still, if these had lived aright
 And wrought with Heaven.

Shepherd heart of God—
 Yea, Father heart Eternal—thrust the Son—
 Our substitute through might of perfect love—
 Revealer—Bearer of our sin and guilt—
 Forth out into the field where earth and hell
 Are free to work and war 'gainst God and them
 That honor Him. That Savior fell,—it was
 Permitted powers of death to do their worst.
 He fell,—the weight of earth's iniquities
 Himself enduring as for ay He had
 Endured, 'till flesh could not the dreadful strain
 Another moment bear. He fell to rise,
 And, risen, still and more to conquer and
 Preail,—prevail and conquer, as before,—
 God's Holy Spirit, much as light and heat
 Awake the slumbering mold and living seed,
 Regenerating souls through highest truth
 And fact.

But, they who Him accused, condemned,
 Rejected then—and they as well who thence
 Accuse, condemn, reject, though having not
 The power to crucify—are all “without
 Excuse”, and hopeless but through change of mind
 And heart outworking in the Christly life.

Culpeper, Va., January, 1920.

GOD'S METHOD OF APPROACH TO MEN.

BY A. L. VAIL, D. D.

Some minds have been perplexed concerning the New Testament by a knowledge of the process through which it was produced. They have thought that that process opened the way for errors and that the claims for its fallibility were strengthened by the process. It suggests errors as possible or probable or certain in the book. From this they have recoiled under the apprehension that if God gives a book to the world it must of necessity be preserved from all error. This writing is addressed to that state of mind and course of reasoning. My purpose is not to propose that the New Testament contains errors or does not, but that if it does, they are not surprising in view of the way that it came into being; and then besides, and chiefly, that the way it came, errors or no errors, is the way in which we are justified in expecting it to come. This expectation is sustained by the manner in which the Creator and the creature have co-operated throughout the whole course of the activity of these two on earth. We perhaps can agree that if the infinite mind projects a continuous process of approach to humanity, He will project it on a plane of the highest reason. This involves that the same general laws run through its entire course, with adjustments in detail only as required by changes in the quality of the materials utilized and the intelligences approached. Attempting to put this conception into more elaborate statement, we proceed, with short steps, along the way on which the Creator-Redeemer has moved toward fellowship, and in fellowship, with mankind.

I.

THE MAKING OF THE INANIMATE WORLD.

The creation was preliminary to the making and for its purpose. As clearly as human language then permitted the author of Genesis held to this distinction in his use

of words in expressing it. Out of the materials provided through the creation the Creator made, formed, fashioned the globe on which we live. This work extended through manufacturing periods of indefinite length from step to step. As we understand Genesis and geology we find them in agreement on this point. But of more immediate importance to us now is the allied fact that in this work of making, the Creator wrought in company with the materials which He had created, and this working together was through the laws that He had planted in the materials at the beginning. The materials were endowed with the laws for this purpose. By these laws God attached Himself to the world in its rudest stage as a partner in the process, and He bound Himself to the involved co-operation from beginning to end. If the laws should not work God would not, but when God would work the laws must work. So was established what we may reverently call a partnership between the Most High and most low of His creative products. And the world making went on prosperously through the working together of God, the gas and the gravel. They spread the heavens, they fixed the firmament, they excavated the deep and filled it, they fructified the soil for productiveness through the process preparatory to the springing of the verdure which was waiting under the creative command. And then they brought forth every living thing of inanimate nature, every shrub, vine and tree for food and furnishing of the animates that were to follow. Here at the very base of being on earth the Creator brought the humblest elements of His creation into action with Himself. In doing this He laid Himself liable to all the consequences and was not afraid. He knew that some buds would fail to flower, some stalks fail to produce grain, some trees fail of completeness and symmetry; but His operation in the combination ran the whole length, and so running guaranteed the success of the enterprise in sufficient perfection to justify the whole and satisfy Himself; all of this through

the laws of the life of this low world which He had given to it. (Was not this preliminary process a prophecy and a parable of those moral and spiritual processes and results to be displayed later among men and in men on earth?)

II.

THE MAKING OF THE ANIMATE WORLD BELOW MEN.

The way having been prepared for the sustenance of animate life, the Creator proceeded to the next higher order, animate life lower than man. In this order are two classes, the occupants of the water and those of the air, first, and those of the dry land, second. God here announces Himself as Creator, verse 21, reaffirming His own supremacy, but perpetuating His partnership with the more refined materials available. In the first stage the Creator said, "Let be", or "Be", certain things, as if speaking to the more gross inertness; but in the second He said "Let the waters swarm" and, "Let the earth bring forth". This involves the co-operative response of the water, the air and the land, under their own laws, with a nearer approach than previously to the still higher life next to follow. And so the waters swarmed into fish to navigate their native element, and, perhaps, into birds to navigate the air and water. So the earth "brought forth" (language of motherhood) many kinds of animate life. So God "said", and so God "made" all that the water and the land mothered, through their laws and in response to the Creator's call. All these were animate and sentient in their powers and passions, as the preceding had not been. They were endowed to will and work, to love and hate, to seek peace and cause strife, to perpetuate their kind and to destroy it. They reached toward personality with a distinct likeness to it; but, as the sequel showed, and as the Creator always knew, without capacity fully to attain it.

III.

THE MAKING OF MAN.

Here the text rises suggestively above the preceding in four particulars. First, "Let Us". This is the language of communion, counsel, implying deliberation. In human history it has become the language of royalty, sovereign authority, when used by the individual. This elevates the "God said" above the same words in the earlier connection. Second, "Make Man in Our Image". This again elevates the prospect. What is it to make man in the image and after the likeness of God? We may not be able to answer precisely and completely, but we can approximately. These words should be interpreted in the light of what went before them. They signify at least a distinct advance on the preceding of likeness in nature to the Creator, with a corresponding closeness of fellowship and association between them. Third, "And let them have dominion over" all preceding creatures of earthly origin. Dominion belongs to God. Here God delegates something of His dominion over all to humanity, indicated as a plurality of personalities, which implies combination and unity of authority by man and woman over the lower realms. And these two are instructed to increase and multiply their kind in order to perpetuate this dominion, as deputies of the Deity, and to extend it as far as the multiplication of the subordinates may render practicable. Fourth, the differentiation between the latest comers to earth and their predecessors, is symbolized by the difference in the sustenance provided and designated for them. To mankind were assigned all grains, fruits and nuts; to the others all vegetables. The food for man was at once more substantial and more refined than that for his subjects and it so ripened to his hand that in harvesting it he did not need to abandon or humiliate his stature, the erectness of which betokened his supremacy; so that in taking his food from its native source he needed

only to look outward and upward. But the food assigned to the lower creatures is grosser, and to reach it they must look downward and grub in the ground. The symbolism of this seems not difficult to discover, and when discovered and considered it confirms and illuminates what we have already seen in this connection. Humanity comes forth in this scripture, as endowed and explained, for an improved association with God in the activities assigned to creatures on earth. If we are at all following the Creator up this stairway of revelation, we are now assured that man is to have a closer intimacy, a freer action and an increased responsibility in the creature's partnership with the Creator in the work and the dominion over it. This carries with it again the responsibility of the author of it all for the outcome of the whole.

In order to understand consistently the two passages in Genesis touching the origin of man, it is necessary to bring them into unity. They seem to have been originally separate, perhaps literally, on two tablets. The second supplements the first, and the two blended present the whole teaching of Genesis on this subject. When, then, we so unite Genesis 1:26-30 and 2:27, we learn that:

1. Man was made in the same "day" as the animals.
2. He arose out of the same co-operative source, the ground, the dust of the ground. This makes him what we may perhaps properly call half brother to the beast, giving him the same mother on the lower side that the other has. Consonant with this is the fact that his anatomy and physiology are substantially the same as the other. This likeness has been widely misapplied. It has been applied as showing that man is the child of the other, sprung from it, at least in his physical part. The likeness in structure and function of the two portions of the production of the sixth day, suggests this though it does not prove it; but when the whole is fairly considered it disproves it, renders it impossible. The reasoning or inference which says that the physical man arose, or descended, from the ani-

mal is fallacious. Genesis distinctly guards against that error. It indeed shows that these two came from the same source on the lower side of the higher of them, but above that it makes them separate and parallel, not united and successive. Therefore the search for "the missing link" between them has failed and must fail because they are not links in the same chain. The one is the last link of one chain and the other is the first link in another chain—if the figure of chain is admissible here. That lower chain can never extend itself into procreative relations with the higher. God and the ground produced the lower part of man but God the Creator alone produced the higher part of man. (Genesis 1:27.) The interacting intimacy between the two parts of man, the physical which was made out of the ground and the spiritual which was produced independent of the ground—this intimacy carries great possibilities of success and failure, honor and shame, life and death, for the creature; and in it the interlinking of the powers and responsibilities of the two continue and are intensified. (The creative word distinctively, as far as such word is possible, appears only three times, marking three beginnings: verse one, inanimate matter; verse 21, sentient life; verse 27, man.)

IV.

THE MAKING OF THE OLD TESTAMENT.

With the introduction of man the chasm between the Creator and the creature decreases, not only in the powers and responsibilities of the two, but also and equally in their practical adjustment. The co-operation becomes closer as the likeness becomes more distinct. It is therefore to be expected that now a history will be accomplished requiring a literary record. If God is and if He designs creation to give a revelation to creatures capable to receive it, then we should expect a closer walk with God for the improved creature; and presumably such pre-

servation of the process as will maintain its continuity and guide its course. This is what appears in the Old Testament. We now have no need to hesitate or speculate as to the actual course of events in this era. We take the older parts of the Bible and find the facts as they have been worked out in experience and put on record by the joint activity of God and man. What does it tell us beyond what we found in the preceding section? It tells us that this high-born creature was tested on the basis of the powers with which he was endowed and with reference to the responsibilities involved in that endowment. Man was made free and innocent. He was designed for righteousness and, on the basis of appropriate righteousness, for high, holy companionship with the high and holy one. He could attain the requisite righteousness only as a free and responsible being, through a test adapted to his powers and proposed destiny. The test was simple and just. But he failed and fell. Then divine mercy intervened with an antidote for the effects of the failure. This antidote, to be revealed later in more fullness, was redemptive and into a fellowship higher than would have come to him if he had not fallen. This greater blessing out of the fall is the crown of grace. Preliminary, however, to its fuller revelation, he must pass through a series of experiences, involving a continual testing and education into preparation for it in the fullness of time. The Old Testament shows that this test, running through many generations, was a test of God as well as man. The Creator's purpose of redeeming grace was continually and repeatedly tried by the creatures perversity. The recurring indignation and sorrow, forbearance and helpfulness of God are set in the record very fully and clearly. This brings us to our crucial inquiry in this connection: How was the Old Testament made?

Where did the Old Testament come from and through what process? Was it dropped from heaven bodily and complete, escorted by angels and proclaimed by arch-

angels, written by the finger of God without human instrumentality, and committed to men under penalties of perdition if they marred it? Nothing of that kind. The sources were human and may not be always definitely traceable; but the source was divine and does not need to be traced. God did, indeed, once write with His finger on tables of stone, committing the keeping of them to Moses; but Moses, yes Moses—the child of extraordinary providence, the youth of all Egyptian learning, the man of the repudiation of all human fame and power for God's sake, the leader in Israel of amazing manifestations of supernatural endowment, the voluntary mediator between the offended God and His offending people, who offered himself to die that Israel might live—this Moses smashed those tables before he reached home! What did God do then? He wrote the same ten commandments on the same kind of stone again, thus giving Moses another opportunity as custodian, this time with better result.

In one view of it the whole Old Testament is a pathetic patchwork of divine failure, superficially, through human failure, profoundly, because God tied Himself to incapacity and infidelity, and this because He was working out through men what they neither fully understood nor adequately appreciated. Adam, Cain, Noah, and Abram before Moses, and many more after him, made the Old Testament a kaleidoscope of human failure interfused with the divine design; but God's success triumphed until the fullness of time, the preparatory time, brought the process to the threshold of a plane far above the best that could have been under the older at its best. And so the product, the Old Testament history and revelation, stands approved and appreciated, as, for its intended purpose, it will stand, because the failure of men did not cause God to fail in making a message for humanity such that, whatever its defects may be through the human element in it, the design of God was accomplished.

V.

THE MAKING OF THE GOD-MAN.

All the preceding steps upward in the revelation of the Creator and the increase of the intimacy between the infinite and the finite, are comparatively insignificant in the presence of the union of God and man in Jesus the Christ. The Old Testament, indeed, disclosed the compassion, mercy and patience of Jehovah, far in excess of what appears in contemporaneous human record; but this disclosure was under law and through law, with a distance in many ways between the higher and the lower, in striking contrast with the fellowship which is next to be set forth. When the Eternal Word of God, bearing the divine self-immolation for human salvation, stooped to be born of a woman, albeit by the power of the Highest which overshadowed her, then this process of blending the higher and the lower reached an incomparable climax. This climax was accentuated and intensified to the utmost by the manner of the life of this "Middleman". He lived in the lowlands of human fellowship, while not ceasing to live on the highlands of divine fellowship, in a way the glory and grace of which are beyond human expression. He was among them as one who served. The dullard incapacity of His selected associates in service, which may seem to us amazing and irritating, could not break the bond of patient love with which He was bound to them, and He rose toward the close to added heights of sympathy and supplication against their defects. The culmination of this course of humiliation for helpfulness was in the death of the cross. The whole meaning of it on the divine side perhaps we never will know; but, in our best apprehension of it, let us hold to it in every revealed application of it, while we proceed to the specific application for which all of the foregoing has been written.

VI.

THE MAKING OF THE NEW TESTAMENT.

When Jesus left the earth He left on it a people for whom spiritual provision had been made abundantly in fact and in promise. To this people He committed the preservation and promulgation of His gospel and the administration of His kingdom among men in the fellowship of the Holy Spirit. This was the greatest commission and commitment that has ever fallen into human hands. Our reason and the analogy of the Old Testament assure us that for the guidance of this people on this mission a guide book will be needed. How is it to be made?

Will the teacher write it, lock it in a box, and leave it with Pilate or Peter, whichever may seem the more hopeful, if indeed either give promise? Will He bury it in the wilderness and tell the disciples where to find it at the proper time? Will He authorize designated men to write it from notes prepared by Himself, and then certify it by spectacular miracle, or any other process? So far as we know He never said a word to anyone about writing it or anything else. Having taught, He sent the Holy Spirit to bring His teaching to remembrance in the minds of those who had heard. And having done this, He left the book to work itself out through those in whom the Holy Spirit dwelt for this purpose. This was done by them under a variety of primary motives, with local and temporary purposes more or less, with but little conference among the writers probably and no collusion. Thus a body of literature accumulated, out of which some documents were gathered, preserved, differentiated and combined by the fit men into superiority for the purposes, doctrinal and practical, involved, and lifted and established, through the whole procedure into such authority as the maintenance and success of the enterprise required.

Was that a safe or suitable process? Consider God's way with the gas and the gravel. Consider God's way with Moses and His other Old Testament mediums. Having done this, do we not conclude that the production of this book in any other way than that in which it was produced, would have been a distracting and disastrous anticlimax? It would have jostled the wheels of the train off the track—it would if God is working through the ages to reveal Himself to man, in men, through men. The way in which the New Testament came is God's way in every stage of the process of which it is a part. He wrought in and through defective humanity here as elsewhere, as everywhere; and He was not anxious about the results, immediate or ultimate. If He had done otherwise, the change in method might have suggested doubt of the divine stamp on the product; but the continuity of the method, in connection with the character of the product, reveals the inworking and over-ruling One who framed the worlds and prepared the race for the incarnation of the Most High.

A view held many times and in many ways, formulated in argument or flung forth in sneer, has been that the process militates against the product, discounts it, and puts suspicion on the reason or intelligence of those who so exalt a book thus produced. We meet the argument with a question and the sneer with an affirmation. Our question is: How could a book with the character and the purpose of the New Testament have been more consistently produced? Let the critic of the method devise a better one. Our affirmation is that the New Testament was produced, combined and established in impressive accord with God's whole revelation to man; and that it carried his customary processes to their highest expression, logically terminating in the acme of external authority. We are going on the assumption that if we have any literary communication from God it is in the Bible. Eliminate it and you wipe out the only standard

of divine authority to which men can rally and in which they can unite. Then manifestly, if God is, and if He designs to communicate with us through a book, and if He has understanding of the receptivity of humanity, He will proceed on the plan most consistent with itself, with the human constitution and with His own nature and designs.

These two—God's nature and His designs in humanity—are sufficiently set forth in the Bible as we now have it. He was concerned profoundly alike for His own holy honor and gracious glory, as well as the honor and glory of mankind. He must not deal with men as He had dealt with matter and brute; but fairly with the intelligence, the liberty, the spiritual capacity and the resultant responsibility of the being made in His image and likeness, redeemed by Him and assigned to extraordinary destiny. As any one reaches a higher plane of experience it seems necessary that he will be impressed proportionately with the bearing of these considerations on the observations and conclusions to which we proceed.

The New Testament was produced through a life process peculiarly and significantly. Any other method at this juncture would have been incongruous. Perhaps we may venture to say that it would have been monstrous. A book of rules, in stiff and arbitrary formula, would have missed the mark utterly, inept for enshrining the words which are "spirit and life". It is therefore properly and impressively a book of principles primarily and almost exclusively, adapted to the followers of Christ in their freedom and their fidelity, respectful toward the one and trustful toward the other. It eliminates or reduces law and penalty as it advances life and liberty. It emphasizes the intimacy between the Redeemer and the redeemed by the way in which it finds its warp and woof in the spiritual experience of those who know Christ and are known by Him as friends and followers in free and loyal fellowship. In the Holy Spirit the intimacy of those who knew and loved Jesus on earth is increased and intensi-

fied. They are assumed to be trustworthy. And their ability to resist and grieve the Paraclete who empowers them, and by their perversities to annul His impressions—all this fills the high fellowship at once with a strenuous exaction and an exalted distinction.

The disciples went forth in the pentecostal empowerment and authorization to tell what they knew and impart what they had. As their numbers increased their enterprise expanded. Their fellowship swept wider, included more and pressed forward victoriously and joyously. If ever a people did not need a book, those early Christians did not need a book. Many of them had known the Lord in the flesh and those who had not, knew Him substantially the same through the information given them by those who had. Paul and his associates in educating, confirming, warning and inspiring, wrote the meaning of the way on the hearts of flesh alive to the breezes of Heaven among Jews and Gentiles. When their voices were removed their writings supplemented. The whole host of the believers was more and more unified in understanding, enterprise and enthusiasm, as it rose more and more above and out of Judaism. But the individuals were human and they experienced the peril and the evil of success and popularity. The great sweep from Pentecost began to subside while jargon voices were heard on the horizon and in the camp. Then the presence of Jesus took on a new aspect in the literary enshrinement of His words and ways as He had walked among men. The atmosphere of the great propaganda was crystalized in fragments, and more, of writings. And finally, selections from this material came into combination and the New Testament stood made.

Who made it? God and the people of God in Christ, the people whose love and loyalty reached back a little way to secure for themselves and their successors the cream of the great churning in Palestine and beyond, to pass it on in such form as would best preserve it from

perversion. How simple this process, and how sublime! How it honors the human instruments in the fellowship of the divine guidance. Here is fulfilled the prophetic saying of Jesus when He said: "I no longer call you servants, because the servant does not know what his Master is doing; but I have called you friends, because whatever I have received from the Father I have made known to you".

VII.

WHAT, THEN, OF ERRORS IN THE NEW TESTAMENT?

If now we have come a straight course on solid ground, we seem to be relieved of the burden of some questions or problems by which others have been disturbed or distressed. One of these problems is whether the New Testament, as we now have it, contains any errors. This involves that we take into consideration the way in which it has reached us. In view of the perils through which it has passed, from the attacks of its enemies, the errors of translators, the mistakes of copyists and the defects of theologians, philosophers and scientists which have tintured it in many ways—in view of all these and other such like things, known or unknown to us, is it not possible or probable, or even certain, that its claims have been impaired if not abolished? Differences are evident in the most ancient manuscripts, so much so that the most competent and sincere translators and expositors are in doubt, more or less; and what are we to do about these things?

Pertinent to reply let us take a look or two. First, look into the cemetery of alleged errors in the Bible. This cemetery in which have been buried a multitude of "mistakes" in the Bible, which are or have been pronounced "assured", is very large; and its boundaries are constantly expanding as the deceased discoveries of the critics are brought in and laid away in dishonored graves as

the work of exploration goes on. Let it go on. Why should it disturb us? We proposed, or at least implied, at the beginning of this study to recognize any errors in the Scriptures when they are proved beyond dispute. Just prove them. But do not ask us to stultify ourselves by accepting as proof any rickety reasoning or inadequate investigation or bloated imagination or fantastic fancy that may be exhibited. Many such that have been claimed and proclaimed have been disproved: others will presumably go the same way; and possibly some of them will continue to claim credence because the evidences against them are not available. Some timid saints remind me of an ignorant listener who is afraid the sun will not rise tomorrow, because he heard an astronomer say that he had seen a spot on it. The sun is able to carry more and larger spots than any astronomer has ever seen and continue to supply all the heat and light that the earth needs. God keeps the sun going successfully in spite of the spots. And He has never agreed to preserve from defects anything that He does in association with defective humanity. Besides and indisputably, if all the errors that have been supposed to be in the Bible, were finally found to be really there, all of them together would not seriously impair the product as a whole or the aggregate of its effects in human life, according to His intention.

Another problem, related to the foregoing if not involved in it, is that of "verbal inspiration". Is every word in the Bible the word that was first given in the message? What difference does it make, provided that the divine intention is executed? We do not ordinarily expect a man to be a machine in carrying any message; we accept the message as correct, if he has preserved its substance and delivers to the receiver the impression which the sender intended. The extreme advocates of verbal inspiration seem never to have learned of the existence of synonyms. They are logically obligated to deny that two

words can mean the same thing. In the first instance, it is a very shabby faith in God which cannot trust Him to get His message through sufficiently perfect to accomplish His purpose. It runs on a low level of literalism, far below the highway of the divine-human fellowship revealed in Christ. In the second instance, the contention is equally extreme, namely, that verbal inspiration is impossible. This error is more absurd than the other, whenever it is held by one who believes in the God of the Bible at all.

VIII.

IS THE BIBLE THE FINAL CANON.

If we accept all of the preceding we are at once met by two fair questions: Why did the process that we have been tracing terminate when it did and the collection of the scattered writings constitute a "closed canon"? Why did not "inspiration", in the sense of book making and authority bearing, continue longer, perhaps indefinitely? Why is the New Testament a finality, an authoritative finality?

The New Testament is an authoritative finality because the Lord Jesus Christ is an authoritative finality. If anyone says that this begs the question, dodges the issue, his saying is challenged and proof required. It puts its author under obligation to show that it is not reasonable to believe that a book would and should appear embodying the teachings of Jesus and charged with power certifying it as representing Him. The propriety and necessity of such a book being granted, the next questions fairly arising are these. Does not the New Testament bring to this generation, impressive and convincing evidence of itself as that book, both by its contents and its fruits? Does any other book exist claiming its place, whose contents and fruits approximate a certification of it, either to our common sense or Christian consciousness? Manifestly, I think, if the Christian plan had

omitted the book it would thus have sounded the death knell of its own unity and the efficiency dependent on unity. This would have resulted from the necessities of humanity, which arise from its deficiencies, unless some extraordinary substitute had been supplied. Such substitute is not in sight and never has been.

Now granting the necessity for the book, let us inquire concerning the proper time to complete it most effectively by closing it collectively. The promise made by Jesus to send One who would bring to remembrance what He had taught, made it necessary to delay the Testament until after that Guide had come, to say the least. But, next, the Holy Spirit having come, the analogy of the divine operation calls for further delay in book making until the Spirit's leading had developed and exhibited the life to be expressed in the book, to the point which Omniscience sees that it can best be crystalized and closed permanently. To be a guide for the Christian life of all time, humanity remaining always essentially the same but ever fluctuating in the details of its experience, we may reasonably expect that the delay will be extended until this new order of life in Christ shall have reached essential completeness in detail, and come to the point where its passing out from under the flush of Pentecost, and entrance on a wider area of territorial expansion and a freer development of individuality in itself—until these two contemporaneous processes reveal those perils against which the book is to guard and disclose those ways along which it is to guide. When that time is reached God alone knows, and if the process reveals the time, that revelation shows the best time. Now, having come so far, we seem to be obliged to conclude one or the other of these two things: either God was not directing in the making of the New Testament or He wrought in the whole process to secure the climax at the best date. If God was not directing, we have no God practically in this field. If God was directing, the New Testament is the rational resting place of

our faith, the basis of our confidence and the guide of our obedience. Therefore we seem finally to be shut in to this dilemma—practical atheism or practical obedience to the New Testament.

2. The second fair question is this: Why is not the Holy Spirit sufficient for all time and all times; and is not the exaltation of a book as a final authority, or even an authority at all, a disparagement of the Divine Spirit? Are we not drifting, or drooping, into a reversion to Moses and the tables of stone? If the Christian life is indeed on so high a level and so intimate with God who is Spirit, why may it not be left to go alone without any external aid of any kind? To these and kindred queries it seems to me that this answer is sufficient: The Holy Spirit did not come to inaugurate an independent order, but to bring to remembrance the sayings of Jesus, and to administer His kingdom on the basis of His redemption and in harmony with His mind as expressed in the New Testament. What our Lord said about this is amply sufficient and perfectly clear. Therefore we have now reached the point where our only safe course is to take this conception as central and formative in the whole course of the kingdom of God on earth or to conclude and declare that its whole movement is anarchistic and Christianity is a fiction.

The conclusion thus reached and determined is sustained by the history which has been enacted and recorded since the New Testament was made. This history shows clearly and repeatedly that those who most attain and maintain, unity and loyalty, are those who accept and emphasize this conception of the divine order. The hierarchy, under whatever name and in whatever connections, casts the Bible out and substitutes itself as authority, and so doing it smites freedom a death blow. Mysticism, when given unbridled course, as authority, also casts out the Bible as authority, putting in its place the individual reason, feeling or phantasy whereupon organization perishes, unity vanishes and efficiency ceases.

IX.

BAPTISTS AND THE NEW TESTAMENT.

The Baptist life of recent times furnishes a fitting illustration and confirmation of the conclusion which we have now reached; perhaps the most fitting in all history. Going back to time when this line of life differentiated itself from its more immediate surroundings and stood out distinctly under the Baptist name, we find an interesting and instructive duplex experience. The Baptists of that time were closely related to two distinguished Christian bodies or systems, the Independent or Congregational and the Friends or Quakers. From both of these it gradually separated, leaving each of them to work out its own destiny while the Baptist line, as a whole, kept straight on. The point of the sundering of relations on both sides was a conception of the authority and teaching of the New Testament. Baptists departed from Congregationalists on the issue of the dual authority of the two Testaments or the sole authority of the New Testament over the Christian life individually and collectively. Congregationalism maintained the partnership or unity of the Old and New as authority. Thence resulted infant baptism, state church, "half-way covenant", universalism and unitarianism. On the other hand, Quakerism lowered the authority of the New Testament as it elevated that of the "inner light"; which was thought of first as the Holy Spirit and second as the human spirit, which is not holy. With this was associated birthright membership (essentially the same as infant baptism in the other), fanaticism, universalism and unitarianism. These two systems departed from the Baptist in opposite directions, more or less, and they reached the same goals by different processes, more or less, the goal of unitarianism.

Between these two what did the Baptist life do? It kept straight on, comparatively balanced, resolute and se-

cure. It bore the flag of freedom to the front and held it there with a grasp as heroic as it was humble. It lifted the sacredness of the individual conscience, the supremacy of the spiritual experience and the purity of the Christian church, into a consistent conception, under the authoritative guidance of the New Testament harmonious with the indwelling Spirit of God. Its emphasis, iterated and reiterated, was on conscientious conformity to that book as the repository of the mind of Christ on all problems of the Christian life. Men must be free because the lordship of Christ excludes all other lordships. Men must be born from above because only thus can they see the Kingdom of God. The church must be separated from all worldly entanglements and reserved in its whole fellowship and every function to those who have been thus born. The New Testament was so exalted because it was the word of Christ, and Christ was thus exalted because He was the Son of God as no other was. And the world must be won to Christ because He had bought it with His own blood and therefore it belonged to Him. All these principles, in which Baptists have held an approximately straight course, with a completeness and consistency unsurpassed if not unequalled—these principles focalize and harmonize in the Baptist principle of unswerving conformity to the New Testament. Withdraw this unifying principle and the whole combination collapses, at which the Baptist denomination loses its right to exist.

BOOK REVIEWS

I. OLD TESTAMENT.

The Song of the Vineyard—A Story in Isaiah's Book. By George Garland Riggan, Professor of Sociology in Kansas City Baptist Theological Seminary. Boston, 1920. Richard G. Badger. 67 pp. \$1.50 net.

With an enthusiasm that is contagious Professor Riggan comes to an expository and practical study of the beautiful and very forceful parable of the vineyard in the fifth chapter of Isaiah. He pursues the study with a fine knowledge of the Hebrew and an exhaustive use of the facts of Hebrew history and customs.

At every paragraph the ardent interest and the moral concern of the professor lays hold on the passionate thought of the ancient prophet and makes modern his message.

The literary, religious and ethical values of the fine passage will stand out in fresh meaning for every reader.

W. O. CARVER.

A Nation's Hero. The Story of Israel's Exile and Return. By S. B. Macy. The Society for Promoting Christian Knowledge, London. The Macmillan Company, New York. 121 pp.

It is a good book for young people. Beginning with Jeremiah and ending with Malachi this book records in simple and graphic words the decline and fall of the Jewish nation. The separate elements given in different books of the Bible are skilfully woven into an artistic whole. The story is wonderfully told.

The volume is to be commended for its style, truthfulness and purpose.

W. HERSEY DAVIS.

The Heroes of Early Israel. By Irving F. Wood, Ph. D., D. D., Professor of Biblical Literature and Comparative Religion, Smith College. The Macmillan Company, New York. 1920. 224 pp. \$2.00 Net.

In this volume, which belongs to the "Great Leaders Series," Dr. Wood has shown talent of a high order—he has made the heroes of Old Testament live for us; under his magic touch they become very much alive, real, human. He takes up all the great characters from Abraham to the Judges.

However much we may not agree with him in many of his interpretations of the incidents in the lives of the Old Testament heroes, we confess that it is the best book that we have seen, considering its purpose. In the preface the author says, "This book is written primarily for use in schools, but the writer hopes that it may be found of interest outside the class room." It will well repay the reading.

W. HERSEY DAVIS.

II. NEW TESTAMENT.

The Parables of the Kingdom. By the late H. B. Swete. The Macmillan Company, London and New York, 1920. 213 pp. 7s 6d net, \$3.00 net.

Dr. Swete always did careful work and his books repay careful study. They are full of the beaten oil of real scholarship. A new book on the Parables of Jesus was needed by a man of Swete's equipment and poise and freedom from pet theories. One only wishes that he treated all the parables with the care that he bestows on those of the Kingdom. A book would then have been ours that might have taken the place of that of Bruce. There are, to be sure, points that challenge one's dissent, as when (Page 31) he identifies the field and the Kingdom. Dr. Swete is distinctly ecclesiastical and sacramental, one must always bear in mind. But, on the whole, I know of no abler and saner treatment of the Parables of the Kingdom than this new volume by

Swete. He gave the chapters as lectures from the Greek text. This exposition is brief but it is to the point and it carries conviction nearly always by sheer force of its own clarity and truth.

A. T. R.

Jesus' Principles of Living. By C. F. Kent and J. W. Jenks. Charles Scribner's Sons, New York. 149 pp. \$1.25 net.

The authors are zealous students of the Bible and of social problems. The present volume is designed as a class book for those who wish to apply the teachings of Jesus to modern problems. There is careful and honest work, but it is a mistake to make the quotations from the translations in the shorter Bible rather than from a recognized standard version.

A. T. R.

The Life and Letters of St. Paul. By the Rev. Prof. David Smith, D. D., Magee College, Londonderry, Ireland. Geo. H. Doran Co., 1920. 704 pp. \$6.00.

Dr. Smith has produced a volume worthy to stand beside "In the Days of His Flesh" which has had a dozen editions. There was need of an exhaustive discussion of the life and letters of Paul for Conybeare and Howson's great volume does not take into consideration modern research. All the work of W. M. Ramsay has been done since the time of Conybeare and Howson. There are numerous short lives of Paul of varying worth. Dr. Smith is a patient student of the early writers and has many a kindling thought here and there. There is a new translation of Paul's epistles. He follows Ramsay's chronology in the main. Dr. Smith has a good style, though the book, as a whole, has less passion than "In the Days of His Flesh." But he is a careful scholar and is usually fair in his statement of all points of dispute. In a book so fair on most points I regret to note a defect in the scholar's insight in the discussion of "The Sacrament of

Baptism" (Pages 675-670). Dr. Smith admits that immersion was "the proper Jewish mode," but insists that in the New Testament both pouring and sprinkling are recognized. I naturally became interested to see his evidence. He finds pouring in Acts 2:16, 17, 33, the outpouring of the Holy Spirit and aspersion in Heb. 10:22. But in Heb. 10:22 the reference is plainly to the sprinkling of blood in the sacrifices, not to baptism. And surely it is far-fetched to find in the words of Joel a reference to baptism and to say: "It could not have been thus designated unless affusion had been a recognized mode of administration." That is surely the language of the controversialist, not of the scholar. In Acts 2:33 Luke quotes Peter as merely applying the figure of Joel which he had already quoted (Acts 2:17). Certainly Joel knew nothing of baptism. I regret that Dr. Smith felt called upon to make this argument in a book designed for general use.

A. T. R.

The Story of the New Testament. By Thomas Carter, B. D., D. D., Professor of New Testament Exegesis in Vanderbilt University. Publishing House of the M. E. Church, Nashville, Tenn, 1920. 205 pp. 90 cents net.

A handy little volume of introduction designed for Epworth League and Sunday school classes. The author has many striking points in his comments. But the treatment is not historical as to order of events, since the gospels are discussed after the epistles, nor chronological in the order of the dates. The books are grouped according to similarity of method or occasion, but the result is somewhat confusing.

A. T. R.

What Are We to Teach About Christ? By Prof. D. F. Estes, D. D. The American Baptist Publication Society, Philadelphia, 1920. 22 pp.

Professor Estes has given a brief and clear statement of the pros and cons concerning pre-millennialism. He sees clearly the

fact of the personal return of Christ, of resurrection and of judgment as against those who deny these great truths. He is not able to follow the pre-millennial program that is now popular. His spirit is good and his words are restrained. I confess to sympathy with his general position on this subject. A new dogmatism of intolerance on this subject is arising which may have deplorable results in various ways.

A. T. R.

A People's Life of Christ. By J. Paterson-Smyth, B. D., LL. D., Litt. D., D. C. L. 1920. Fleming H. Revell Company, New York. 505 pp.

It is with great pleasure that I can commend heartily this new life of Christ. It is done by a thorough scholar as readers of "How We Got Our Bible" and "The Gospel of the Hereafter" know. And the author has insight and style. One either has style or he does not. Dr. Paterson-Smyth has charm of style that carries one on with zest. He has vigor and grasp of thought and individuality. His outline of the life of Christ is striking, making the ministry after the first year, center around Capernaum, memories of the Jerusalem road and Jerusalem. He believes in the virgin birth and the actual resurrection of Jesus. The author is modest and reverent and loyal to Christ. The book is up-to-date in the right sense and it will do good wherever it goes.

A. T. ROBERTSON.

The Temptation of Jesus. A Study. By W. J. Foxell, M. A. 1920. The Macmillan Company, New York; The Society for Promoting Christian Knowledge, London. 194 pp. 6s 6d net.

The author has given us a very careful and serious study of an important subject. He holds to the real humanity and real deity of Jesus, to his sinlessness and to the reality of the temptations. He accepts the personality of the Devil as a fact, but does not insist that Jesus was actually on the pinnacle of the

temple with the devil. He takes that to be vision as when the kingdoms of the world pass before Christ on the high mountain. The author is thorough and reverent in his treatment and very suggestive.

A. T. ROBERTSON.

How to Pray. A Study of the Lord's Prayer. Church Principles for Lay People. By Charles Lewis Slattery, D. D. The Macmillan Company, New York. 1920. 130 pp. \$1.50.

Dr. Slattery is Rector of Grace Church in New-York City, but the discussion is not formally ecclesiastical or liturgical. The author gives us another book on the Lord's Prayer. It is a series of excellent sermons on the different phrases in the report in Matthew and Luke. The treatment is scholarly and candid and helpful and devotional and untechnical.

A. T. ROBERTSON.

The Children's Jesus. By E. B. Trist (Mrs. W. C. Piercy). The Macmillan Company, New York; The Society for Promoting Christian Knowledge, London. 1920. 55 pp. 2s 6d.

There are a colored frontispiece and fifteen illustrations by Arthur A. Dixon. The pictures are striking and the incidents are told in a winning fashion. It is a great thing to help the children to come to Jesus as He wished them to do. They gathered round Him while on earth and they should be won to Him now.

A. T. ROBERTSON.

The Kingdom in Mystery. By Dr. J. J. Ross. 1920. Fleming H. Revell Company, New York. 379 pp. \$2.50 net.

Dr. Ross is a careful student of the Bible and he has written a painstaking and helpful book on the Kingdom Parables of Jesus. Most of his interpretations are legitimate and will stand.

But I do not like the title of Chapter IV, "Mixed Growth of the Kingdom." There is mixed growth in the field (the world). The two kingdoms (of God and Satan) grow together in the world, but that is not a mixed growth of the Kingdom of God. In Chapter VI, "Error in the Kingdom," Dr. Ross takes leaven to be a symbol of error in the kingdom. To me this seems quite beside the mark. It is the pervasive power of leaven that illustrates the spread of the kingdom in this parable, not the corrupting power of leaven. Jesus expressly says that the Kingdom of Heaven is like leaven. Surely he cannot mean that the Kingdom of God is a corrupting force in the world. Jesus is called a lion and the Devil is called a lion. We must not be slaves to a figure of speech. But the book is an able one all the same.

A. T. ROBERTSON.

The Resurrection of Christ. An Examination of the Apostolic Belief and Its Significance for the Christian Faith. By the Rev. Prof. J. M. Shaw, M. A., Halifax, Nova Scotia. Charles Scribner's Sons, New York. 1920. 223 pp. \$3.25.

Here we have the most complete and on the whole the most satisfying exposition and defense of the resurrection of Christ that is in existence. It is thoroughly modern and meets all the criticisms that are raised with frankness, fairness and force. The author fearlessly champions the actual resurrection of the body of Jesus, but he shows the difference as drawn by Paul in 1 Corinthians 15, between the resurrection of our bodies. This volume is the enlargement of Professor Shaw's article on the subject in Volume 2 of the Hastings Dictionary of the Apostolic Church. The book will be found most useful by all students of Christianity. One regrets that the high cost of printing and our tax on foreign books makes the price high. But it is worth the price and more.

A. T. ROBERTSON.

The Life of Christ. By Rev. G. Robinson Lees, B. A. Dodd, Mead & Co., New York. 1920. 451 pp.

This is not a critical study of the Life of Christ, though the author has consulted a few of the best books on the subject. The volume is the result of six years spent by the author in Palestine where he learned the habits of the people today. He is able to give the touch of life to much that is obscure and he has insight into many apparently slight details by reason of his knowledge of the land and the people. The book is not a reconstruction in criticism or in discovery, but a vivid presentation of the Gospel story by one who has caught something of the standpoint of those among whom Jesus lived. There are sixty-three full page illustrations that add greatly to the charm of the volume. One of these pictures (opposite Page 43) depicts the Baptist standing on a rock with Jesus on the water, though the author himself properly describes the baptism as immersion. The pictures are striking but are not always true to life as when the disciples are seated at table instead of reclining. But it is a useful book in many ways. The style is good and the spirit reverent.

A. T. ROBERTSON.

Four Hitherto Unpublished Gospels. By William E. Barton, author of "The Soul of Abraham Lincoln," "Jesus of Nazareth," "The Psalms and Their Story," etc., etc. George H. Doran Company, New York. 1920. 149 pp.

The title page gives the reader the further clew that this is "A Series of Character Studies Cast in the Form of Personal Memoirs of *John the Baptist, Andrew the Brother of Simon Peter, Judas Iscariot, James the Brother of Jesus.*"

One feels an instinctive revulsion against an author's calling such hypothetical studies *Gospels* as if to put them in the category with the canonical Gospels, nor is this feeling ever quite overcome even when one has followed every word through to the end of the illuminating character studies. Moreover, the aim

and type of writings in these "*Gospels*" are so very different from our Gospels that they are not properly characterized by the same title. In *the* Gospels the authors are of no consequence as such and the Christ is everything. In *these* Gospels the author is the subject, speaks in the first person and is all the time analyzing his own experience and critically reviewing his Lord and his relations to Him.

The pictures are made up mainly of the Biblical material and utilize this with marked skill, howbeit with some singular omissions and anachronistic allusions. Judas Iscariot, for example, is made to criticise the "lists of the apostles," while Andrew is represented as resenting some quite modern and rather stupid criticisms of him. Again, James defends his theory of Christianity against Paul's in a way that is too much of our own day. In Andrew's case it was overlooked at a point where the situation called for using it, that he and Philip introduced "the Greeks" to Jesus, in John XI. All four of our present evangelists have an element of personal pride and ambition that lead to a certain querelousness and dissatisfaction that we must recognize as justified to a certain extent, but would like to think Dr. Barton has overdone.

The views of the four men in these character sketches are vivid, suggestive and mainly faithful to the records. One fancies, however, that the originator of the sketches is reflecting himself in certain aspects even more truly than his subjects.

W. O. CARVER.

III. HISTORY.

Renaissance and Reformation. Revised Edition. By Edward Maslin Huline, Professor of History in University of Idaho. Century Company, New York. 1917. 629 pp.

This is a remarkably stimulating book on one of the most important periods in history. The book is based on the "Outlines of the Renaissance and the Reformation," by Prof. Geo.

L. Burr, printed, but not published, for his students at Cornell. The book is divided into three main sections, viz.: "The Renaissance," "The Protestant Revolution" and "The Catholic Reformation." The book is not written from the viewpoint of a church historian but is, as is often the case, of added value perhaps, for that reason. Beginning with Page 556 there are fifty pages given to geneological tables, lists of emperors and popes, beside a comprehensive list of references to the best available literature. The index of seventeen pages complete the worthy volume. There is no single volume one knows which treats in so concise and delightful a manner these important subjects as does this one. While thoroughly scholarly, yet the style is such that it "reads like a novel." Marginal dates and notes make continuous reading more intelligent and pleasant. Maps, illustrative of the countries and years studied, link the reader at once with his subject. To both teacher and student of history it is a most commendable volume. The so-called "dry facts of history" are anything but dry as here treated.

F. M. POWELL.

The Colonization of North America—1492-1783. By Bolton, & Marshall. Macmillan Company, New York. 1920. 609 pp.

Drs. Bolton and Marshall have done a really *different* piece of work in this volume. Both are experts in historical science and have shown their ability in this unique volume. Instead of following the usual plan of giving the history of the thirteen colonies they have considered colonization from the standpoint of North America as a whole. There is here given an adequate treatment "of the colonies of nations other than England and of the English colonies other than the thirteen which revolted." The book is divided into three main parts (I) "The Founding of the Colonies," (II) "Expansion and International Conflict," (III) "The Revolt of the Colonies." The keynote of the volume is *expansion*. Not only is the broad European background pre-

sented, but the growth of the colonies as well. The volume is comprehensive, the activities of the Dutch, Swedes, French and Spanish receive an adequate treatment, both as to European setting and new world developments. This manner of treatment throws new light on the history of all the inter-colonial struggles. Another commendable feature of the book is the presence of about fifty maps which are a fund of information in themselves. The student of American history will welcome this new volume and European history will have new meaning because of this painstaking book.

F. M. POWELL.

IV. THEOLOGY.

The Personality of God. By James H. Snowden, D. D., LL. D. The Macmillan Company, New York, 1920. 148 pp. \$1.75.

Dr. Snowden is Professor of Systematic Theology in the Western Theological Seminary of Pittsburgh. He is thoroughly at home in the discussion of the great theme that he here presents. He is not writing for the learned theologians but for the average man of intelligence who feels a real interest in this profound question that lies at the basis of all our knowledge and hope. It is not exactly easy reading but it is rich reading that will repay one who cares to get a fresh grip on the eternal realities. One gets a clearer conception of himself as well as of God from this volume.

A. T. R.

V. PASTORAL THEOLOGY.

One Hundred Prayer Meeting Talks and Plans. Introduction by Rev. F. B. Meyer, D. D. New York, George H. Doran Company. 544 pp.

This large volume is intended as an aid to the pastor in the conduct of his mid-week prayer services. The material has been carefully selected and much of it is stimulating and helpful. In the introduction Dr. Meyer dwells on the importance of an active prayer meeting in the life of the church and discusses plans by which this meeting may be made more helpful.

G. S. DOBBINS.

Religion and Business. By Roger W. Babson. New York, The Macmillan Company. 221 pp. \$2.75.

The claim is made by the publishers that this is "a book about the church that is different." The author is widely known as a statistician and expert in "big business." He confesses that he knows much more about business than he does theology and for the most part wisely refrains from getting beyond his depth in theological matters. He is a frank critic of the churches but at the same time is the unhesitating champion of that for which they stand—religion. He enters a strong plea for more vital religion in business and for more good business in religion. On the one hand he pleads with his fellow business men that they give their spiritual nature more consideration, realizing that life is not all struggle for material gain; and shows how the church offers opportunities for development that right thinking men should appreciate and seize. On the other hand he enters a plea with religionists that they undertake to discover the viewpoint of the business man, coming into a sympathetic understanding of his needs and problems; and discusses plans and ideals by which the church and religion can be made more attractive and worth while to the busy man of affairs.

The writer is convinced that a true denominationalism offers the most efficient agency for the spread of religion, but his position is taken on the ground of expediency rather than conviction. Indeed he minimizes the points of doctrinal difference among the denominations, his one test being that of fruit in practical righteousness. Naturally there are many statements and suggestions with which the thoughtful student of Christianity will disagree, but the reaction of this disagreement will prove stimulating and helpful. We would not recommend the book to immature students but discriminating thinkers will find it exceedingly helpful. No minister who honestly desires to get the business man's viewpoint stated vigorously and sympathetically can afford to miss reading this book.

G. S. DOBBINS.

Jimmy Quigg—Office Boy. By Harold S. Latham. New York, The Macmillan Company. 196 pp. \$2.00.

Behind this story lies the theme of Americanism and the author succeeds well in his purpose of showing how an American citizen is made from one who had little chance in the beginning. "Jimmy Quigg" starts in as office boy, has some wonderful adventures and advances in just the way that the average American boy imagines he is going to advance when he "gets out in the world," plus the help of some friends who lend a helping hand.

G. S. DOBBINS.

Friday's Footprints. By Margaret T. Applegarth. The Judson Press. 329 pp. \$1.50.

Young people's leaders looking for missionary stories full of life and color will be delighted with this volume by Miss Applegarth. She has gathered incidents from all the mission fields and woven them together beautifully into a story that will hold the interest and attention of juniors and intermediates to the very last page.

G. S. DOBBINS.

Making Good. By Capt. McKean. New York, The Macmillan Company. 238 pp. \$2.00.

If no new books have recently been added to the home or Sunday school library, this is one that ought to be included for the intermediate boys. They will revel in its thrills and adventures, yet will receive no poison such as is to be found in so many of the cheap novels that are written to catch the boys.

G. S. DOBBINS.

How to Advertise a Church. By Ernest Eugene Elliott. New York, George H. Doran Company.

"Religious Publicity Up-To-Date" is the catch-word which betrays the purpose and perhaps the weakness of this little book on church advertising. While it contains some good publicity ideas, the general tone of the discussion seems to lack that dignity and fineness which somehow we have come to think ought to characterize printed matter that relates to the church, the ministry, the word of God. In spite of "up-to-dateness" most of us shrink from the use of the same methods in advertising religion that are used in advertising theatrical attractions and a new brand of cigarettes. The suggestion that each church should have a "publicity man" is good and the right sort of man could, no doubt, make good use of the suggestions given which the average preacher would not care to be responsible for, especially where the chief "attraction" advertised is the preacher himself.

G. S. DOBBINS.

Scouts of the Desert. By John Fleming Wilson. New York, The Macmillan Company. 179 pp. \$1.75.

Here is another good book for the teen-age boys—a tale of boy scouts and their adventures on the Mojave Desert by a man who knows how to grip the mind and heart of a lad, bringing into the story just enough of the moral and unselfish to make it wholesome, but not enough for it to be "preachy." A good volume to add to the intermediate section of the church or Sunday school library.

G. S. DOBBINS.

VI. COMPARATIVE RELIGION AND MISSIONS.

The Influence of Animism on Islam—An Account of Popular Superstitions. By Samuel M. Zwemer, F. R. G. S. New York, 1920. The Macmillan Company. 246 pp. \$2.00 net.

It is well known to students of comparative religion that Animism is one of the several—at least five—sources of Islam. That animistic paganism is a very large element in the vital strength of this religion has not been so generally recognized as the facts deserve and it is gratifying to find Dr. Zwemer now bringing this out and illustrating it in detail.

The popularity of Mohammedanism in Africa and in the Maylaysian region is more than all else due to its giving to the animistic fears and practices of these “primitive” peoples a more specific definition, a better ethics and a positive element while not really introducing a fundamentally different faith.

No man, perhaps, is better fitted to discuss Mohammedanism than Zwemer. In these lectures he contributed at once to the scientific understanding of this religion and to the missionary’s equipment for laboring with its devotees.

W. O. CARVER.

The Cross and the Reconstruction of the World—Man’s One Hope of Conquest. By J. R. Saunders, Th. D., Missionary in Canton, China. Introduction by George W. Truett, D. D. New York, 1920. Fleming H. Revell Company. 241 pp. \$1.50 net. May be ordered from the author at Ridgecrest, N. C.

From Dr. Truett’s introduction we get this discriminating paragraph: “The author . . . went from America some twenty years ago to live and labor in China . . . He and his work are quite well known to many in America and are held in very high esteem wherever known. He has faithfully devoted himself to

the many-sided work of the missionary, that is, to preaching, teaching, translating, etc. He has traveled extensively, both in China and Japan, studying the field and problems of missionary endeavor at close range. He writes, therefore, out of vital and vivid experiences. This book . . . is the outcome of his personal study and experience in seeking to help humanity in the great field of mission activity. The book has not been written primarily for scholars and the schools, but rather for the people in general, for all who wish to see this sinful, needy, suffering world brought into right relations to God."

There are three parts. Part I is called *Definition* and is an enthusiastic statement in four brief chapters of the significance of the Cross in religion and in practical religious living and labor. It is in form and in substance true to the traditional orthodox theology. It is a very good, popular statement of this central feature in our faith.

Part II will be of special interest to missionary recruits and to those who wish to understand the missionary's problem, temptations and methods. It deals with "*The Cross and the Missionary, a Soldier for World Conquest.*"

Part III, *The Verification of History*, is a running sketch of the part the Cross has played in epochal periods and movements in Christian history. Movements that failed for lack of the power of the principle of the Cross are set over against those that succeeded by this power. If there is some straining of the point here and there for the sake of the argument it remains only a question of emphasis and not of fact.

Late editions can correct some oversights of proof reading and perhaps smooth out the literary form at a few places. *Most* occurs for *almost* on Page 35, one of the most common errors these days. An "*as*" is omitted on Page 37 and an "*against*" on Page 39, etc, etc. "*Basis*" is several times used when it seems to the reviewer that *bases* was intended, e. g., Page 72. There is an incomplete sentence on Page 86. The use of the terms "*subjugate*" and "*encroach*" for the efforts and successes of the missionaries are hardly the best (Page 72, etc.).

Henry Martyn's name is incorrectly spelled on Page 188. The punctuation is sometimes faulty. All these oversights can be corrected in a new edition which it is to be hoped will soon be required.

The author could make his attitude toward the methods of the China Inland Mission clearer (Pages 77 fl.).

Dr. Saunders has reflected long and deeply with fine results.

W. O. CARVER.

West and East: The Expansion of Christendom and the Naturalization of Christianity in the Orient in the Nineteenth Century: Being the Dale Lectures, Oxford, 1913. By Edward Caldwell Moore, Professor of Christian Morals, Harvard University, chairman of the Board of Preachers to the University, president of the American Board of Commissioners for Foreign Missions. New York, 1920. Charles Scribner's Sons. 421 pp. \$4.00 net.

If this book could have been published before the war, or if the war had not come it would be possible to set it down as one of the great interpretations of modern history. That war does change things. Shall we soon be able to feel that we are dealing truly with any question except in the light of the war? Shall we soon be able to interest ourselves thoroughly in a book written before the war; even though as in this case it be a book of superior ability and unusual value?

At the time of their delivery Dr. Moore's lectures constituted a very fine summary and interpretation of the Christian development of the West and of the infusion of Western ideals into the thought and life of the modern East, so far as these facts and influences could be understood and appraised up to 1914.

The facts of modern European history and the details of missionary expansion are assumed in the discussions and are outlined only sufficiently to remind the hearer, and now the reader, of what he already presumably knows at least in a surface way. The author's task is one of interpretation. It is the philosophy of this modern history that he will give us. His understanding

is splendid and his guiding principles are sound and comprehensive. It is an optimistic view, based on sober appraisements and rational faith that guides throughout.

There is full recognition of the sins and the mistakes in the West's dealings with the East. There is understanding human sympathy that rises above all hollow and haughty assumptions of Western patronage of the East and rebuke for outstanding expressions of this provincial spirit. There is recognition that the East has treasures of her own and that from them must come gifts to the West. But with it all there is the steady conviction that the channel of race progress has flowed mainly through Western lands and is now flooding the East by way of the West.

The coming of the war delayed the publication of the lectures and we now get them seven years after their preparation. We can understand readily enough how almost impossible it would have been to revise these discussions and bring them into harmony with the new aspect of things. One could only use the materials so far as they would fit into a new work. Pending the time when the publishers could undertake this larger work the general ideas were embodied in a brief volume on *The Explanation of Christianity in the Modern World*. This smaller work proved too summary to meet the needs of missionary students for a history of missions. The present volume does not meet that demand because it interprets facts that are assumed. In both cases Dr. Moore has done well what he undertook. The greatest need now in the literature of missions is a history that is adequate without being too elaborate. Dr. Moore could do this well, no one better. It is no censure of the two volumes that they do not meet a demand which they did not seek to meet.

If one will take West and East for a guide to the situation at the outbreak of the war and will then get a survey from "*The Missionary Outlook in the Light of the War*" (Association Press, 1919), he will have a good equipment for a practical interpretation of our present missionary opportunity and duty.

The Stature of a Perfect Man. By P. H. J. Lerrigo. 1920. The Judson Press, Philadelphia. 192 pp.

Dr. Lerrigo is a medical missionary and has applied his scientific knowledge to the interpretation of the spiritual life. The result is a pleasing and stimulating portrayal of the Christian's growth in Christ in terms of biology.

A. T. ROBERTSON.

The Power of Prayer. Being a Selection of Walker Trust Essays With a Study of the Essays as a Religious and Theological Document. Edited by the Right Rev. W. P. Paterson, D. D., Professor of Divinity in the University of Edinburgh. The Macmillan Company, New York. 1920. 528 pp. \$4.00.

Under the Walker Trust prizes were offered for essays in any language and from any faith on the subject of prayer. The result is a selection from 1,667 essays from all parts of the world. The book is worth study for its representative character. One is then able to see how men of India and men of the West, Buddhists and Christians, look on prayer. Some of the papers are quite able and helpful.

A. T. ROBERTSON.

VII. APOLOGETICS.

The Eyes of Faith. By Lynn Harold Hough. New York and Cincinnati, 1920. The Abingdon Press. 223 pp. \$1.50 net.

A man whose sympathetic and observing soul responds quickly to the various vital currents and tendencies of our time; who stands with untrembling security on the firm foundations of experience and history, Lynn Harold Hough has come to be one of the guides of honestly seeking spirits in an age when many flounder and fail. With a ready pen, a confirmed habit of epigram, a rich store of anecdote and incident and facile turn for

illuminating parables, he almost dazzles with the brilliancy of expression, but maintains so vitally intimate a personal touch as always to keep close in with his reader. The burden of the present series of short, sketchy chapters, forty-two of them, is the vital reasonableness of Chritianity when Christianity is conceived of rightly, as a divine ethics expressing itself in human achievement. It is with the superiority of Christian ethics that we have to do all the way through.

The book should help very greatly to straight thinking in a time of endless confusion. "A good many men in our time . . . have idealized their hesitations and have doubted their inspirations. They have believed in their skepticisms and they have refused to trust their faiths. They have been proud of their ignorance and ashamed of their knowledge. They have sought intellectual and aesthetic distinction in a temper of posed and self-contained bewilderment. They have boasted of this intellectual insolvency and have found beautiful phrases in which to describe their mental bankruptcy."

Any who have been deluded by these proud, blind guides will find right helpful words in this little volume which will help to see through "the eyes of faith" which long ago Paul found to be the true organs of clear vision.

W. O. CARVER.

The Disease and Remedy of Sin. By Rev. W. M. Mackay, B. D., Glasgow. The Geo. H. Doran Co., New York. 308 pp. \$2.50 net.

Professor Mackay is a student of both medicine and theology and is well qualified to draw the analogy between disease and sin. It is done in all parts of the Bible and modern scientific research is made to contribute its part from the sphere of bacteriology and of psychology. Both body and soul are put under the scalpel of this physician's diagnosis. The book is a suggestive study and good antidote to much that passes for new thought and socalled psychic culture.

A. T. R.

VIII. POETRY.

Neighbors, A Book of Poems. By Wilfred Wilson Gibson. The Macmillan Company, 1920. \$1.50 net.

Another volume of verse from this "poet of the poor" is bound to find readers. He has made a real contribution to the advance of English poetry, seen mainly in his grim realism in dealing with the lot of the grimy millions. Like John Masefield, in this he is far from possessing the splendid lyrical gift of that poet. As William Lyon Phelps says: "He is a poet of the people and seems to have taken a vow that we shall not forget them." "Neighbors" takes its title from the first group of poems in the volume, describing in his own distinctive manner English country characters. Then follow war poems which more than fulfill the prophecies made when he published "Battle;" "Travels," a group of pictures of places and a section called "Home" (England), which includes a few poems from an early volume now out of print. The total effect of his work, some one has said, is an indictment. Only whom does he accuse? Is it the government? Is it society? Is it God?

GEO. B. EAGER.

Enslaved and Right Royal. By John Masefield. The Macmillan Company. 1920.

New volumes of poems by John Masefield, which have the ear-marks and show the distinguishing qualities of this poet's work. These Northumberland poets, Masefield and Gibson, have come to be recognized as speaking and having earned a right to speak not only for the inarticulate poor of England, but for suffering, smiling humanity everywhere. In their verses we see, as some one suggests, "art taking the short cut to life, sacrificing if need be every grace to gain reality—the typical goal and

method of twentieth century poetry." We may think them too grewsome, too wholly given over to indictment of modern conditions, but we must feel the heart-throbs of humanity in their verse. In them labor, which ought under God to be man's greatest opportunity and blessing, takes on the aspect of the primal curse, since so many tragedies spring from the root of poverty. All true men and ministers who are followers of Him who gave it as a sign of His Messiahship that the poor had the gospel preached unto them and the common people heard Him gladly, may well study the poems of these men.

GEO. B. EAGER.

Flame and Shadow. By Sara Teasdale. The Macmillan Company, 1920. \$1.75 net.

In 1917 "Love Songs," by Sara Teasdale, won the poetry prize over many competitors. That volume moved one critic to say what doubtless many thought, that her lyrics "will become part of that legacy of pure song which one age leaves to another." The fact that "Love Songs" contains "other kinds of ditties proves that Miss Teasdale is a woman—and a poet," according to Mr. S. W. Firkins. But he says of her work, "The fineness is womanly, but the steadiness is masculine. In phrases where the bare word records the bare fact—in a technique drawing close to the technique of entry . . . the passion and poetry of this writer culminate. The method as method is not new—it scarcely differs from Heine's; but for the time it has become Miss Teasdale's property." All this applies to the poems of this volume. They express a wide range of human emotion in verse that is short and simple, yet rich in music, at times tender, at times full of light, at times of livid darkness. Some one has ventured to say that perhaps no other living poet has had so many poems set to music.

GEO. B. EAGER.

The Three Taverns: A Book of Poems. By Edwin Arlington Robinson. The Macmillan Company, New York. 1920. 120 pp. \$1.75.

This volume of miscellaneous poems takes its title, "The Three Taverns," from a poem of the same title. This poem—which the author imagines to be the substance of Paul's discourse to the "brethren" who met him at "Appii Forum and the Three Taverns"—does not commend itself to us as the best in the volume. To us the author seems to be at his best in "On the Way," an imaginary dialogue between Alexander Hamilton and Aaron Burr. It contains some excellent passages.

Repetitions of words, phrases and ideas have a telling effect when sparingly and judiciously used, but weary one when used over much. We venture to make this slight criticism of too many repetitions, especially of words.

On the whole we were well pleased with the volume.

W. HERSEY DAVIS.

IX. FICTION.

The Terrible Island. By Beatrice Grimshaw. Macmillan Company. 1920. 288 pp. \$1.75.

Miss Grimshaw is thoroughly qualified to write this story of adventure, romance and mystery for she knows the places and peoples about whom she writes; she lives among them. This is a story of a "treasure hunt" in the South Sea Islands. The South Sea Islanders are a most interesting and remarkable as well as a pathetic folk. They have been so closely knit, so independent of the outer world in their tropical background that the romance of their inner life has been little known and valued. In this little book there is a story that grips to the last page. Miss Grimshaw has never written a better story, nor do we find better ones of the kind.

F. M. POWELL.

X. MISCELLANEOUS.

A Reel of Rainbow. By F. W. Boreham. The Abingdon Press, New York and Cincinnati. 207 pp. \$1.75.

The author maintains his surprising excellence in this series of essays. Mr. Boreham is a *sui generis*. We haven't read any author just like him, poet and philosopher all in one and at the same time. Originality of expression, beauty of diction, quaint humor, wide sympathy and keen perception are all characteristic of the man. He has the happy and rare faculty of suddenly withdrawing the veil and revealing the sublime in the commonplace.

One will do well to read this volume for its rich suggestiveness. It will cause one to think—and wish.

W. HERSEY DAVIS.

The Enchanted Forest. By William Bowen. Illustrated by Maud and Miska Petersham. The Macmillan Company, New York. 1920. 197 pp. \$2.50 net.

Mr. Bowen here tells of the enchanted forest, with its marsh fairies and bewitched knights and ladies, with something of the imaginative power and charm that make Hans Andersen and Lewis Carroll so dear to children. The two small boys, Bojohn and Bildad, who are the heroes, seem real boys and as such, we are sure, will appeal to old and young alike. But of the King whose temper at chess is so dreadful and at last is so wonderfully controlled and of the Queen and the part she plays in the drama, you must learn by following them through the vicissitudes of the story yourself.

Irish Fairy Tales. By James Stephens. Illustrated by Arthur Rackham. The Macmillan Company, New York. 1920. 318 pp. \$5.00 net.

These folk tales from Ireland of the second century, retold by Mr. Stephens and richly illustrated by Mr. Rackham's pictures, are full of characteristically quaint and amusing material. The story of the boyhood and adventures of Finn, the central character, and of his historic band, will appeal especially to boys; but the pages are brim full of merriment and wonder for older folk as well who have the imagination and the sense of humor to appreciate them.

The Boy Apprenticed to an Enchanter. By Padraic Colum. Illustrated by Dugald Stewart Walker. The Macmillan Company, New York. 1920. 168 pp. \$2.50 net.

A new fairy story concerned with the four greatest enchanters of all time by an author who has won the title of the most magical of story tellers.

Eean, the fisherman's son, travels from one to another until he is set free from the spell put upon him by his master, Zabulon. There is a girl that figures in the story, of course. Eean meets her in Babylon, where he is in peril of his life and she heroically helps him to safety and success—but one must read the beautiful story to feel the thrill of its mystery and charm.

XI. RED CROSS IN THE WAR.

The Passing Legions. By George Buchanan Fife. Macmillan Company, New York. 120. 369 pp. Illustrated. \$2.00.

Here is another well written, stimulating and instructive volume on the work of the American Red Cross in the great war. Here the scene is shifted to England. This is and should be a companion volume to the other books mentioned which deal

with the same subject from other viewpoints. Whether the Red Cross workers were in Italy, France or England, their service was of the same elevated nature and actuated always by the spirit of true Americanism, love and sacrifice. The author in this volume shows that, while the exhilaration and incentive which came of service at the front were denied to the staff in Great Britain, yet "its work never once lacked a superb inspiration nor was it devoid of moments of sheer drama." The work of the staff in Great Britain lay back of the lines both among those million or more American soldiers who passed through England on their way up and among the multitudes returning, on leave, or "wounded and torn from the firing line." This book tells a thrilling story, one that will be read with interest and sympathy here and in England.

F. M. POWELL.

The Story of the American Red Cross in Italy. By Charles M. Bakewell. Illustrated. Macmillan Company, New York. 253 pp. \$2.00.

The work of the American Red Cross makes a story that is always captivating and compelling. It's appeal always evokes response since the nature of its contribution—the alleviation of suffering—meets a universal desire and need. In this book Mr. Bakewell gives an interesting, instructive and worthy treatment of the work of the American Red Cross in Italy. The American Red Cross responded instantly to the needs of Italy in her first distress. This book tells a many sided story; not only of the establishment of relief centers, work houses, traveling canteens, "Asili" for children and large hospitals, but also of the building of entire cities for the accommodation of refugees from the Piave and from Venice. The author considers that the coming of the American Red Cross to Italy in her dark hour was not to bring charity but to render justice. The American Red Cross, through material aid, did more, perhaps, than any other single agency towards translating into deeds the soul of America. The

Red Cross workers also had a first hand chance to look behind the scene upon those noble, fraternal, human characters which other peoples possess but which often are not seen. No one can read this little volume without a new evaluation and appreciation of the Italians. The illustrations in themselves are a worthwhile story while the appendix gives much detailed information.

F. M. POWELL.

With the Doughboy in France. By Edward Hungerford. Macmillan Company, New York. 1920. 271 pp. \$2.00.

In this interesting little volume Mr. Hungerford does not aim to give a history of the work of the American Red Cross in France, but as he expresses it, the book "simply aims to be a picture or a series of pictures of America in a big job." One does not wonder that many volumes are being written and each from a different angle, concerning the American Red Cross in the great war. Mr. Henry P. Davison, chairman of the War Council of the American Red Cross, has written a history of this great work. But in this volume we have the work limited to France and the aim not history, but story. While there is much valuable history given, yet the romance of these well written stories gives the book its chief charm.

F. M. POWELL.

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